The Christian Century

PUBLISHED WEEKLY

Liquor and the Army
An Editorial

Dilemma of the Church Liberal
By James Hastings Nichols

Why We Do Not Pray
By Clyde L. Manschreck

Who Is Being Warned?
An Editorial

SEPTEMBER 23, 1953

In This Issue

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Correction

The author of the article, "Toward a Nonsegregated South," in our Sept. 9 issue, was erroneously identified as Edwin L. Brook. The correct identification: Rev. Edwin L. Brock, minister of the Methodist church, Marion, La.

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Coming Events

Sept. 23-24. National Lutheran Council Third Conference on Lutheran Welfare, Chicago.
Sept. 24-26. Minnesota Disciples Convention, Rochester.
Sept. 26. "Pilgrimage to Plymouth," Plymouth, Mass.; Roland H. Bainton, speaker.
Sept. 26-28. Kansas Disciples Convention, Hutchinson.
Sept. 27-Oct. 4. Religious Education Week.
Sept. 28-Oct. 2. 35th National Recreation Congress, Philadelphia.
Oct. 2-3. Historical Symposium on "Some Aspects of American Presbyterianism" (Presbyterian Historical Society of the Upper Ohio Valley, Western Theological Seminary), Pittsburgh.
Oct. 4. Worldwide Communion Sunday.
Oct. 4. Chicago Sunday Evening Club; Elton Trueblood, speaker.
Oct. 5-8. National Council of Churches General Department of United Church Women General Assembly, Atlantic City, N. J.
Oct. 6-9. International Churchmans Exposition, Chicago.
Oct. 11. Men and Missions Sunday.
Oct. 11. Chicago Sunday Evening Club; Louis H. Evans, speaker.
Oct. 11. St. Paul's Cathedral Choir of London Concert (Protestant Guild for the Blind sponsorship), Symphony Hall, Boston.
Oct. 11-13. Arizona Disciples Convention, Tempe.
Oct. 11-18. Churchmen's Week (N.C.C. General Department of United Church Men).
Oct. 13-15. Alabama Disciples Convention, Birmingham.
Oct. 13-16. Virginia Disciples Convention, Lynchburg.
Oct. 14-24. Moravian Provincial and Interprovincial Boards and Committees, Bethlehem, Pa.
Oct. 15. Japan International Christian University Foundation Fall Meeting, New York city.
Oct. 15-18. Disciples State Conventions, Albuquerque, N. M.; New Martinsville, W. Va.
Oct. 15-22. National Christian Teaching Missions, Galesburg, Ill.; Ithaca, N. Y.; Nashville, Tenn.
Oct. 18. Laymen's Sunday (N.C.C. General Department of United Church Men, Laymen's Movement for a Christian World, sponsors).
Oct. 18. Chicago Sunday Evening Club; Charles B. Templeton, speaker.
Oct. 18. N.C.C. General Department of United Church Men Mass Meeting, Washington, D. C.
Oct. 21-23. N.C.C. Department of United Church Women Secretarial Conference, Buck Hill Falls, Pa.
Oct. 22-29. National Christian Teaching Missions (N.C.C. Joint Department of Evangelism), Chicago; Cleveland; New Britain, Conn.; Ottumwa, Iowa.
Oct. 25. World Order Sunday.
Oct. 26-27. N.C.C. Division of Christian Life and Work Third Annual Meeting, Cleveland.
Oct. 26-30. Pacific Northwest Audiovisual Workshop (N.C.C. Division of Christian Education), Seattle.
Oct. 27-29. National Convocation on the Church in Town and Country (N.C.C. Department of Town and Country Church, Minneapolis and St. Paul Councils of Churches), St. Paul, Minn.
Oct. 27-30. National Study Conference on World Order (N.C.C. Department of Internstional Justice and Good Will), Cleveland.
Oct. 30-31. American Federation of Lutheran Brotherhoods Annual Convention, Louisville, Ky.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXX CHICAGO, SEPTEMBER 23, 1953 NUMBER 38

EDITORIAL

MARTIN DURKIN's resignation from the secretaryship of labor may be the only thing for which his tenure of that high office in the Eisenhower administration will be remembered. Even so, it may be quite enough to insure that Mr. Durkin will not be forgotten for some time. His retirement constitutes an embarrassment, to put it mildly, which cannot easily be by-passed. Some observers believe it signalizes a complete break by organized labor from the party in power. They argue that Mr. Durkin accepted the office, after many union officals who were better known had turned it down, only when the unions were assured that the Taft-Hartley law would be amended in ways desired by labor. They declare that Mr. Durkin resigned when he learned that President Eisenhower had no intention of throwing his influence behind the 19 amendments Mr. Durkin desired. This could have happened because the President had never committed himself in the first place to these amendments, even though the secretary was led, perhaps by others than Mr. Eisenhower, to believe he had; or it could have happened because a commitment had been made and then broken. It is our impression that the former was the fact, but the break's actuality is what counts. Rightly or wrongly, labor has made the amendment of the Taft-Hartley law its one test of political acceptability. So long as that is the case, no other labor official is likely to accept the cabinet post Mr. Durkin has left until the act is amended. What we cannot understand is why, since the late Senator Robert Taft himself had said the act needed amendments, some changes could not have been made. Has retention of the law without change also become symbolic?

Will Labor Boycott The Administration?

Congress Widens Clergy Probe

WHETHER CONGRESS intends or does not intend to investigate the churches to determine what communist influences are at work on them is rapidly becoming an academic matter. A full-scale investigation, formally voted by Congress and conducted by accepted and long-established judicial process in order to get at the truth, would be preferable to the present procedure. It convicts the churches and the clergy without investigation and without proof. Congressional committees, and notably the House committee on un-American activities, repeatedly release charges which have not been proved and are incapable of proof. This process creates in the public mind a conviction that the churches are either guilty of communist sympathies or are inexcusably negligent in permitting themselves to be used by treasonable or fellow-traveling clergy to serve communist ends. The latest instance occurred on September 11 in a House committee release to the press. It rehashed testimony taken last July from Gitlow and Kornfeder, former Communists who left the party in 1929 and 1934, respectively, and from Manning Johnson, whose connection ended in 1940. The testimony produced headlines like these: "600 Clerics Called Reds," "Ex-Red Says Party Has 600 of Clergy" and "600 Pastors Secret Reds." The accusation, which was made under oath but not subjected to cross-examination or weighed by the rules of evidence, was leveled against a number of Jewish as well as Protestant clergymen whose names have not previously been dragged into congressional hearings. Some were pacifists, such as John Haynes Holmes, the highly respected minister of the Community Church in New York and chairman of the American Civil Liberties Union, and the late Judah L. Magnes, beloved president of the Hebrew University of Jerusalem. What should the churches do about this congressionally sponsored smearing? Do they have to submit silently to the shameful and degrading assumption, repeatedly stressed by congressional committees, that the suspicions of admitted ex-Communists concerning relationships maintained 15, 20 or 25 years ago by some clergymen are to be accepted as evidence that today the churches have 600 or 7,000 Communists in their leadership? They do not.

How Church Divisions Destroy Freedom

EARLY in September J. B. Matthews gave an interview which may have been intended to start the publicity buildup for his October appearance before the House committee on un-American activities. It will be recalled that this committee invited him to prove his charge that "the largest single group supporting the Communist apparatus in the United States today is composed of Protestant clergymen." In his interview Mr. Matthews made three points: that he can prove the charge beyond question, that he has so much evidence to offer that he should be given quite a long time to present it, and that evidence is piling up from the mail he continues to receive. He told a reporter for the *Chicago Tribune* that he receives an average of 100 letters a day from clergymen and church members commending him for his efforts and adding to his

store of knowledge about the spread of communism among the clergy. Whether he can prove his sweeping charges remains to be seen. We doubt it. It also remains to be seen whether the House committee will give him as much time as he desires, and if it does, whether it will still try to keep up the pretense that it is not investigating the churches. But we are ready to assume that Mr. Matthews' statement concerning the number of letters he receives is the truth, in spite of that suspicious-sounding round figure. The self-styled American Council of Christian Churches alone could produce that many, and there are others who doubtless would be willing to write if they knew such letters were desired. What this indicates is that there is in this country a considerable current of hatred for the churches and suspicion of their leaders. It also suggests that divisions in the churches, caused by doctrinal, ecclesiastical and personal differences, are in some instances infected with so much bitterness that men and women calling themselves Christian are ready to go to any length, including the addition of charges of treason to those of heresy, if they can by some means bring harm to their opponents. This is an evil and dangerous thing, which can only weaken all civil as well as religious liberty.

Portrait of the Legion

HERE ARE some of the things which the American Legion did at its convention this year. It listened to violent attacks on the United Nations and considered resolutions favoring U.S. withdrawal, but contented itself with a resolution favoring amendment of the Charter in 1955. It called for an American veto on any move to admit Red China to the U.N. It debated violently the airforce policy of the Eisenhower administration, but settled for a resolution saying that this has "seriously endangered" national security and calling for a re-examination. It supported enactment of universal military training. It opposed federal grants to colleges whose faculty members have not taken loyalty oaths. It also opposed federal aid for any schools where textbooks are not guaranteed free from taint. It urged that U.S. history be a required study in all schools from the elementary level through the universities. It opposed U.S. participation in any "one-world supergovernment or any other scheme which would impair U.S. sovereignty." It opposed admission into this country of any more displaced persons. It favored the Bricker amendment. It voted to assure the governments of southeast Asia that the U.S. regards them as equals and is working to promote their national aspirations. (What starry-eyed vet slipped that one in?) It refused to amend the Legion constitution to bar racial discrimination from its subsidiary organizations—i.e., the 40-and-8. It called for investigation and prosecution "if warranted" of the American Civil Liberties Union. It called for the same thing for the Y.M.C.A., the Y.W.C.A., community houses and "religion, education, community affairs, labor and government organizations" which have been infiltrated by "communistic elements and other Socialist handmaidens." It asked for the disbarment of the Rosenbergs' lawyer and criticized bar associations for not having already done so. It went on record as "unalterably opposed" to Consumer's Union and its reports. Such was the portrait the Legion painted of itself at its St. Louis convention. To what degree was it also a portrait of America today?

The 'Trib' Prints a Sound Editorial

FOR A LONG TIME this paper has been warning against the threat to the nation's future implicit in "cultural pluralism" as a permanent characteristic of American life. Especially when the pluralism is maintained in the name of religion. We still believe in the melting-pot conception of America. We have found, however, that this is a subject on which most papers prefer to keep still. They have discovered that it's loaded. The more credit, therefore, should go to the *Chicago Tribune* for the editorial it printed recently entitled, "How Veterans Should Not Be Organized." As is usually the case with *Tribune* editorials, it pulled no punches. "The Jewish War Veterans," it began, "held their annual convention in Chicago last week. If there is any good reason for the existence of this society and of a parallel one, the Catholic War Veterans, it has always eluded us." These Jewish veterans, the editorial continued, "were not mustered in as Jews but as citizens. . . . They have no special problems as Jewish veterans. Why, then, a separate organization?" Then the *Tribune* answers its own question: "There are good reasons for forming an organization of blinded veterans because they have a common problem in their relations with the Veterans Administration. But there is no more logic in a Jewish veterans' organization than there would be in a Methodist Accountants' association or a Baptist Bird Watching society. . . . The very existence of this association seems to say that the members think of themselves as Jewish veterans rather than as American veterans. We are certain that they would be the first to deny this inference but they have only themselves to blame if it is drawn." There are some, we know, who will argue that any editorial in the *Chicago Tribune* is, in the nature of things, unsound. Even they, we believe, should recognize that this one isn't.

Report McCarthy's Actions Were Not Illegal

PARTISANS of the junior senator from Wisconsin will hail the report made by department of justice lawyers on Senator Joseph R. McCarthy's tangled personal affairs as a vindication of their hero. The lawyers have informed the Senate that they find no basis for seeking indictments in the testimony which a Senate subcommittee passed along to the department just as the 82nd Congress was about to adjourn. We are not surprised at this report, and we do not think that the members of the subcommittee will be either. But if this is a vindication of Senator McCarthy's actions, it is a narrowly legal one. It leaves the moral issues quite untouched. What the lawyers say, in substance, is (1) that the curious transactions by which large sums given him to "fight communism" turned up in a soybean speculation for the senator's personal profit offer no basis for an indictment because none of the donors have complained; (2) that the large payments he received

from two corporations whose interests were before a committee on which he was serving did not, in themselves, constitute a crime; and (3) that the large gifts made to the senator's campaign fund by relatives who are not known to be persons of means may be something for the state of Wisconsin to look into, but are not a federal matter. The justice department report does not suggest that the facts in these matters were anything other than the testimony gathered by the Senate subcommittee alleged they were. What it says is that these facts would not provide a basis for criminal prosecution. That leaves it up to the citizens of Wisconsin, and possibly some day to the citizens of the United States, to pass on the moral character of the senator.

Opponents of Union Launch Campaign

IF AT THIS late date in Christian history anybody needs instruction on how to start one more denomination, he should study the activities of a small group of members of the Presbyterian Church, U.S. They are the officers of the Association for the Preservation and Continuation of the Southern Presbyterian Church. To the little town of Weaverville, North Carolina, they brought recently some 400 persons who contributed and pledged to contribute $35,000 toward a budget of $98,000. This considerable sum is to be spent in the next year to defeat the union which has been proposed between their church, the United Presbyterian Church and the Presbyterian Church in the U.S.A. The next year is, by vote of the general assemblies of the three denominations, to be devoted to study of the Plan of Union. Some of the officers of this new organization were commissioners to the General Assembly at Montreat and voted for this study. But their A.P.C.S.P.C. has no intention of studying the Plan of Union. They have made up their minds. At Weaverville they voted they were "unequivocally opposed" to plans for a three-way union of Presbyterian churches. They adopted a report which attempted to lay on the advocates of union responsibility "for paving the way for an inevitable split in our church with a continuing separate organization in the event of union." If a minority withdraws because a majority feels that union is the will of God, is the majority solely to blame? Has this minority studied the record of the similar group in the southern Methodist church, which also started with great fanfare but dwindled to very small dimensions? Is it impressed with the record made since 1925 by the Presbyterians of Canada who refused to enter the United Church of Canada, as compared with the contribution made by those who entered this great communion?

Is Point Four a Casualty Of Power Politics?

WHAT'S HAPPENING to the Point IV program? Is it to be scuttled to make a showing in the Eisenhower administration's economy drive, or to provide funds to build up military and political aid to wobbly foreign governments? The question needs to be asked in the light of the recent wholesale dismissals at Washington of men who were at the top of the old Technical Cooperation Administration, the Point IV agency. This agency has been abolished and its functions turned over to the new Foreign Operations Administration headed by Harold Stassen. Mr. Stassen says that appropriation cuts made by Congress left him no alternative but to make wholesale dismissals. The Republicans claim credit for having pruned the ranks of government civilian employees by over 88,000 since they took office, and most taxpayers will rejoice that they have. (Senator Byrd, a Democrat, says that the number of civilian employees decreased by 127,124 during the fiscal year which ended June 30, but that the cost of the payroll went up $322 million over the previous year.) But the cuts made by Mr. Stassen have fallen with peculiar weight on the Point IV offices. According to the *Washington Post,* "the director and deputy director have gone; all those on the administrative staff have been dismissed or have 'resigned'; the three regional administrators are out; the Institute for Inter-American Affairs, which handles the program for Latin America, has been gutted." Mr. Stassen promises a more effective Point IV program with a reduced—and, it may be added, inexperienced—staff. But this reassurance does not carry much conviction when the *New York Times* reports, as it did on September 6, that the additional $400 to $450 million promised France for a military buildup in Indo-China is to come from FOA funds, and there are other reports that the $45 million promised the shah of Persia will be drawn largely from the same source. If Point IV is to be starved to death, it will be one of the most deplorable mistakes made by the United States in years.

Iranian Oil—One More Headache Coming Up

NOW THAT the shah of Iran is back on his throne, and Dr. Mossadegh about to be tried for his life, many Americans are dismissing the Persian crisis as a problem solved. It does seem a bit queer that salvation should have come by installing a premier who was so pro-nazi during the war that he was interned by the Allies. But the press is not saying much about the past record of Premier General Zahedi. As a matter of fact, the restoration of the shah and the fall of Mossadegh are probably only an introduction to an intensification of the Iranian crisis. The United States government has shown that it realizes this by quickly making an emergency gift of $45 million to General Zahedi; Teheran dispatches estimate that a total of at least $100 million will be poured into Iran in various ways by the American government before the end of this year. But much more than money will be required if Iran is to be kept out of the grasp of its Russian neighbor or saved from more, and more violent, internal disorders. If the U.S.A. is to function successfully as "next friend" to the shah's restored regime, it must do at least three things. First, it must negotiate a settlement of the quarrel between Iran and the Anglo-Iranian Oil company which touched off the Mossadegh uprising. That won't be easy. Second, it must provide for some sort of technical administration of the reopened oil properties which will not outrage the nationalist sensibilities of Iran's citizens. That will be even harder. Third, it must find markets for the Iranian oil. This may be hardest of all. For in the period during which

Iran has been out of the world market, American oil interests have developed the Saudi Arabian and Persian gulf fields to a point where, on top of their previous production, they are now producing as much as Iran ever did. With Venezuela also developing fast, there is a glut of oil on the world market. Yet if Iran cannot sell its production at a profit, it will either become a permanent pensioner of the United States or fall into another economic crisis almost sure to touch off another internal explosion. Putting Iran back on its economic feet may turn out to involve more trouble with American oil interests than with the Iranians. Uncle Sam's Iranian headache is just starting.

Clergy Salaries Are Still Dropping

ONE of the valuable additions to the 1953 edition of the *Yearbook of American Churches,* just published, is a section which contains a wide miscellany of facts relating to current church conditions. Included is a study of what has been happening to ministers' salaries since 1939. Statistics of the Protestant Episcopal, United Presbyterian and Congregational Christian churches are used as a basis. In 1939 the average salary of an Episcopal minister was $2,725; in 1951 it had gone up to $4,225. United Presbyterian averages rose from $1,979 to $3,412; of Congregationalists, from $1,769 to $3,174. At first glance that looks pretty good. But when translated into terms of buying power, the approximately 9,000 clergy in these three denominations actually suffered a loss of 12.8 per cent. During the same period, incomes of employees in manufacturing establishments went up, in purchasing power, 42 per cent; in service trades the increase was 33 per cent. The average government employee in 1951 had 24.9 per cent more buying power than in 1939. . . . The Greek Orthodox archdiocese of North America, according to Religious News Service, is asking for state and national recognition as one of America's major faiths. We are not clear as to what this involves; perhaps something to do with the right to incorporate. But there can be no question that the Eastern churches, which have approximately 3 million adherents in the United States, are an increasingly important factor in America's religious life. . . . We have seen no estimate so far of the influence on the West German elections of the pastoral letter issued by the Roman Catholic hierarchy of Germany. On the Sunday preceding and on the Sunday the election was held, a letter was read in all Catholic pulpits calling on all good Catholics to vote only for candidates who would support Christian principles. Since the letter charged that states with Socialist and liberal parliaments are frequently antagonistic to Christianity, this amounted to an appeal from the bishops for the election of candidates of Chancellor Adenauer's Christian Democratic party. . . . The United Christian Youth Movement, at the annual meeting of its general council, resolved against universal military training as "diametrically opposed to the basic tenets of the Christian faith." The U.C.Y.M. is the youth branch of the National Council of Churches. . . . President Eisenhower has stopped work on the Dalles dam (see "Are the Yakima Indians Helpless?" in our September 2 issue) "for reasons of economy." The stoppage is for this year only, but it gives time for Americans to let the President and the interior department know that they will not view with indifference any further construction until the U.S. government has negotiated with the Indians a full and just observance of their treaty rights.

Who Is Being Warned?

WHAT MAY PROVE as important a church gathering as has met in this country since the end of the war is to open in Cleveland on October 27. It is a "National Study Conference on World Order," to be held under the auspices of the department of international justice and good will of the National Council of Churches. When we printed the article by Walter W. Van Kirk, head of this department, which appeared in our August 26 issue, together with certain editorial comments, we expected that the most important subject to come before this Cleveland conference would concern the relations of American churches and the American government to the United Nations. Now we are not so sure. The speech which John Foster Dulles, secretary of state, delivered before the recent St. Louis convention of the American Legion raises an issue which may overshadow all others by the time the churchmen gather. The importance of what Mr. Dulles said, and its far-reaching implications, are only now beginning to register with the American public.

Mr. Dulles used the Legion convention as an opportunity to announce a major development in U.S. foreign policy. From now on, he warned the communist nations, the United States is prepared to go to war to repel any invasions of noncommunist territory. It is also prepared to carry on such wars on an unlimited geographical basis. The Alsop brothers, in commenting on the Dulles speech, report that it was considered and approved in advance by both the National Security Council and the President, and that Mr. Dulles considered it of such importance that "he drafted [it] with his own hand."

What may come to be known as "the Dulles doctrine" rested on a reading of past history. "Big wars," said the secretary of state, come by accident. (Was Korea a "big war"?) Aggressors "think they can make a grab unopposed, or opposed feebly. So they grab." The chances are that neither World War I nor World War II would have happened had Kaiser Wilhelm or Adolf Hitler "known what the United States would do." Even less likely is it that there would have been a communist invasion of South Korea "if the aggressor had known what the United States would do."

"There is in this," said Mr. Dulles, "a profound lesson." What lesson? The lesson that achieving peace is "a rugged science" which "requires anticipating what it is that tempts an aggressor and letting him know in advance that, if he does not exercise self-control, he may face a hard fight, perhaps a losing fight." Then came the flat warning: "This administration intends to act realistically to win the battle for peace." And, to make the warning specific: "There is the risk that, as in Korea, Red China might send its own army into Indo-China. The Chinese Communist regime should realize that such a second aggression could not occur without grave consequences which might not be

confined to Indo-China. I say this soberly in the interest of peace and in the hope of preventing another aggressor miscalculation."

Mr. Dulles also took occasion to draw attention to the pledge made by the sixteen nations which sent troops to Korea that, should the communists breach the armistice, "the consequences . . . would be so grave that in all probability it would not be possible to confine hostilities within the frontiers of Korea." In brief, renewal of the war in Korea or another war in Indo-China would not be confined to those territories. That is tantamount to a threat of a general war against China—in other words, World War III, the first atomic world war.

There are a few small loopholes in Mr. Dulles' warning. He did not actually use the word "war." He points to "grave consequences." But international diplomacy has long employed "grave consequences" as a euphemistic term meaning war. And if the Dulles warning to the communists in Moscow and Peking is not a threat of war, and a threat of war anywhere communist aggression may be launched, then the elaborate basis of historical justification he built was meaningless and the warning itself was meaningless. The warning to Communist leaders is that if they resort to armed invasion anywhere they must reckon with the armed might of the United States. That is what Mr. Dulles was saying at St. Louis—or he was saying nothing.

But were the Communists the only ones who were being warned by Mr. Dulles? How about the people of the United States? Do they realize the extent and nature of the commitment involved in this new formulation of American policy? Are they ready to ratify such commitments? Are they ready to agree that, if fighting is resumed in Korea, or if Chinese troops move over the line into Indo-China after the French launch the new offensive which we have just promised to finance, the United States shall immediately respond with an all-out war against China? Or, by implication, against any other communist nation or region from which aggression might be launched? Here is the most staggering commitment ever undertaken by a nation. Mr. Dulles' speech did not warn the American people how staggering it could turn out to be. In all honesty of purpose, he owes it to them to do so.

Mr. Dulles' speech contained still another warning. This was to the Constitution of the United States. That document says: "The Congress shall have power . . . to declare war" (Article I, Section 8, Paragraph 11). The recent history of the nation has brought the authority of this provision into some question, but it is still in the Constitution. Senator Taft and other senators (most of them Republicans) who criticized most vigorously the way in which "Mr. Truman's war" was launched in Korea relied on this portion of the Constitution to uphold their contention that the President acted illegally. But what becomes of the power of Congress to declare war if, as the Dulles doctrine indicates, this nation is committed to go to war instantly and automatically in the event of communist aggression, when proclaimed by the executive branch?

Finally, Mr. Dulles' speech contained a warning that has been almost entirely overlooked because it was tucked away in the next to the last paragraph. This was a warning to other nations, particularly to our allies and to the member-nations in the U.N., that we intend to carry this new policy through without asking any advice from them or caring what they think. Said Mr. Dulles in words which bore scarcely any diplomatic smoothing down: "We do not now have to be constantly taking international public opinion polls to find out what others want and then doing what it seems will make us popular. Leadership won in that way is shabby and fleeting." This may be part of what the secretary of state had in mind when he called the administration's new way of imposing peace on mankind a "rugged science." It can hardly go unnoticed in the corridors of the U.N. headquarters.

It therefore seems to us that the new United States foreign policy, as enunciated by Mr. Dulles after approval by the President and the National Security Council, consists not only of a warning to Communist leaders everywhere that any resort to aggression will be met by the full striking force of this nation, but of other warnings as well. There are implicit within it a warning to the people of the United States, the parents and the taxpayers; a warning to those who still hold the Constitution in regard; a warning to our allies and to the U.N. Will the Cleveland conference discover also within this new policy a warning to American Christians and to the churches of America?

Liquor, the Army and the Politicians

LEGAL SALE of liquor to the United States army has been brought back by a directive from the adjutant general. Since 1901 the sale of liquor at army posts had been forbidden by law. That law is still on the statute books. But the various branches of the armed forces have found means to get around the law and to insure for their members—especially officers—all the liquor they want. Major General William E. Bergin, in announcing the new army regulations, defended them on the ground that they only provide for the army means for obtaining liquor which were already available for naval and marine officers. Immediately after General Bergin acted, the airforce issued a regulation, Number 34-58, legalizing sale of "beer, wine and distilled spirits" to airforce officers and noncommissioned officers. The new army regulations in effect repeal the 1901 law. All commanders are ordered to see that the army bars and liquor stores are in operation not later than December 1.

I

Undoubtedly it will be argued that it is better to have the liquor traffic at army posts out in the open than to have it carried on in the surreptitious manner of recent years. Certainly army officers have had no reason for pride in the "locker club" dodges by which their messes have been kept supplied with liquor, or in the activities of the "locker officers" who, according to the president of the National Retail Liquor Package Stores Association, have often been uniformed and commissioned bootleggers. (Some of the testimony of this liquor official, Benjamin Josephs, was quoted in an editorial in these pages on August 19.)

It is coming it a bit strong, however, when General

Bergin asserts that the open sale of liquor by the drink and by the bottle to officers and noncommissioned officers "will, if used with moderation and restraint, serve to enhance the morale of all concerned." It isn't going to enhance the morale of a lot of enlisted men to know that they are being discriminated against in this matter, even though the discrimination turns out in practice—as we expect it will—to be largely on paper. And we have never known a community where making liquor more available has advanced the cause of decent living. The army, we are confident, will prove to be no different from other communities.

Yet as one reads General Bergin's directive, one discovers that the army is trying to make somebody believe that the open sale of liquor on its posts is a move to promote sobriety, good citizenship and better discipline. It's a wonder that running these new army-post liquor stores isn't being turned over to the chaplains! Aren't they the army's morale officers? The adjutant general's directive is filled with such high-sounding sentiments as these:

Commanders must make sure "no unfavorable publicity or criticism is generated" by the sale of liquor.

The sale of liquor "must not become the major open mess activity."

And then this gem: "Bars or lounges must be constructed and located so that there is no suggestion of a saloon or gaudy night club. Furthermore, the location of the bar or lounge must be insofar as possible located so that persons not desiring to partake of alcoholic beverages are not forced to use or pass through the room where the bar is located."

Charles E. Wilson, secretary of defense, gave the final touch of sanctimonious baloney when he wrote the Senate armed services committee: "I acknowledge the fact that members of the armed forces, like other citizens, will occasionally desire to partake of alcoholic beverages, and therefore I prefer to make these beverages conveniently available. . . . These messes provide an atmosphere where abstinence is encouraged, moderation enforced and overindulgence punished."

It should not be thought, however, that enlisted men are going to suffer any noticeable liquor deprivation. The sale of 3.2 beer at post exchanges will go right on. There is some argument these days as to whether "beer belongs" in the liquor category, but there is no question that almost any enlisted man with enough bottles of beer inside can produce an unmistakable jag. The new regulations permit enlisted men who live off post to bring liquor on the post with them. And while hard liquor cannot be sold or possessed in enlisted men's barracks or service clubs, so long as it is being freely sold to and by n.c.o.'s it will be an unusual post where the enlisted men cannot find ways to obtain all the booze they want.

II

This change in army policy has been taking shape for a long time. On three previous occasions this year we have warned that it was in the Pentagon's works. It is a result of many pressures. There is, of course, always the pressure of the liquor industry, which is today richer and more powerful than for decades past. There is the belief of many in the armed services that to be "an officer and a gentleman" requires a cultivated taste for intoxicants and an untrammeled chance to display it. (Recall the abuse heaped on one of the best secretaries of the navy ever to serve, Josephus Daniels, because he dared to dry up naval messes.) And there is a changing public attitude on the matter of personal abstinence. Perhaps the latter has been the most potent influence of all.

The road to legalized liquor sales in the army was opened by Congress when it passed the draft act. This placed the whole matter of liquor under the control of the secretary of defense—a grant of power which was repeated in the UMT bill almost passed last year. The secretary of defense has taken a long time to reach a decision, but with the issuance of these army and airforce regulations the policy of 1901 has been reversed. The armed forces of the United States have gone wet.

Now that the defense department has taken this step, we believe there will be a lot of shocked American citizens. And a lot of them will be shocked Republicans. For it has been a tenet of our national mythology that the Democrats are our liquor party while the Republicans are dry. Or not so wet. In the north, in the days when the Anti-Saloon League was pushing for enactment of the 18th Amendment it worked largely with and through Republicans. The Democrats, led by Alfred E. Smith and later by Franklin D. Roosevelt, brought repeal. When the Republicans returned to power this year, some temperance society officials hailed that as the promise of a new day for the drys. We have read assurances sent out from Washington by temperance leaders which spread an impression that the presence of Dwight D. Eisenhower in the White House assured the dryest regime since Rutherford B. Hayes.

Yet in the eight brief months of Republican rule, at least three things have happened to jar such Republican voters as try to make themselves believe that their party is less wet than the Democratic. To begin with, there was the decision to put a bar in the new Republican club opened adjacent to the Capitol. Then followed enactment of a law ending the federal prohibition of sale of fire-water to Indians. Now comes legalization of liquor sales to the armed forces. It is just possible that the party may experience more of a reaction from disillusioned dry members than it expects.

III

It is unfair, however, to hold this decision opening army posts to the liquor industry against the Republicans. Had the Democrats remained in office, the same change in policy undoubtedly would have occurred. The truth is that a majority of politicians, without reference to party labels, have become convinced that this will prove a popular move. They no longer believe that there is a Protestant concern—what the British call a "nonconformist conscience"—on this issue that needs to be reckoned with at vote-counting time.

And the most disquieting aspect of the whole affair is that the politicians are probably right. At least, there is little in the national picture today to support an opposing view. Our temperance advocates are an almost ignored handful, many of them long past the prime of life and widely regarded as cranks with little or no political influence. The W.C.T.U. wages a gallant fight, but the number of communities in which it exerts much influence

is not large. Women's organizations in the churches seldom give much attention to temperance matters. The resolutions adopted by denominational conventions are adopted because this is expected of them, not because the conventions are deeply concerned. Liquor and temperance are subjects given a wide berth by many Protestant preachers. As for the rank-and-file membership of Protestant churches, it has largely become indifferent.

It isn't so? You couldn't convince a pulse-fingering politician that it isn't so. He figures that within the Protestant congregations which once furnished unremitting opposition to the spread of an arrogant liquor industry the climate of opinion has changed. Convictions are held tepidly, if at all. Accordingly, the army is allowed to start selling liquor on its posts, with generals in the Pentagon and politicians in House and Senate confident that there will be no objection from "the folks at home" to which they need pay the slightest attention. That's what the new army liquor regulation is—a reflection of a Protestant public opinion which is, as Simeon Stylites might say, *in absentia.*

Another Miracle on 34th Street

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you remember a film of a few years ago called "Miracle on 34th Street"? It was about the rivalry of Macy's and Gimbels' stores in New York. My mind does not retain well, but there was a Santa Claus in it somewhere, and the point of it was the frantic efforts that Gimbels made to throw trade to Macy's, or was it vice versa?

Now there has been another miracle, this time in real life, on 34th street—Gimbels using a large paid advertisement in the New York papers to rave about and advertise the Flower Show at (hold your breath) Macy's!

Here is the way our favorite reporter, Meyer Berger, sang about it in the *New York Times:*

> Macy's didn't know its own strength last Sunday when it advertised its floor-level flower show ("2,150,000 breath-takingly beautiful flowers"), especially in the passage where it warned, "You lose your head."
>
> The effect on the people at Gimbels, down the street, was startling. Mr. Gimbel, Mr. E., his executive head, Mr. M., advertising manager, Miss F., publicity director, Mr. N., another official, all staggered out of the flower show with their eyes mistily glowing.
>
> The Macy display ("See Our Enchanted Garden This Week") had gone to their heads, just as the ad had warned it would. With the bewildering scent of the Macy flowers ("178 varieties") still in their nostrils, they held a staff meeting. Mr. N., starry-eyed, breathed a suggestion.
>
> He said, a little headily, wouldn't it be nice, now, to take space in the newspapers to compliment Macy's on the flower show? And Mr. E. and Miss F. and Mr. M. didn't quiver or shake, somehow. They agreed that might be nice, just as Mr. N. had put it.
>
> They went to Mr. G. with the springlike thought. He listened, and fell right in with the notion. At the Biltmore Baths last night he was characteristically modest about it and waved aside the remark someone made about the Tribute-to-Macy ad being a kind of brave gesture. . . .
>
> That's what flowers (2,150,000 of them in 178 varieties) can do to people even in a wet spring. The Gimbel-to-Macy tribute runs in the *Times* today:
>
> "Does Gimbels tell Macy's?"
>
> "No, Gimbels tells the World!"

That *was* a miracle on 34th street. We confidently affirm that similar miracles among the competing churches on Main street and Market street and Evergreen avenue in a thousand towns would do more for the movement for church unity and church cooperation than many tons of reports from Faith and Order conferences. If anything like church unity or closer federation ever comes, it will not come down from above, but will grow up from the ground. It will not be handed down from top-level secretaries or committees or other High Brass, but will come from the practice of local churches, just as dandelions and corn grow out of the earth.

Why not take a leaf from Gimbels? There are many people who would give a jump of joy to read a notice in the calendar of the Wesley Methodist Church like this (better still to read it on a sign in front of the church):

> The preaching at the Roger Williams Baptist Church has been simply out of this world for the past months. Don't miss it.

Or this, in the bulletin of the Presbyterian Church:

> The early Communion Service of the Episcopal Church is an experience to be long remembered. Don't miss it.

That would give the town a jolt!

Of course, I'm crazy. I know it. But at any rate that would be better than what has happened, and still happens, in places—the competing shepherds, instead of leading the sheep, beaning each other with their shepherd's crooks.

Yours,

SIMEON STYLITES.

VERSE

Ending of a Chapter

THIS ending is not final,
As long as there is breath
For song and living
There is no death.

Though there be burial at evening,
Love knows no boundaries,
Knows no rest,
Air and light are its bread,
And joy can still lift the crushing stone
That weighs upon the breast.

EDITH WARNER JOHNSON.

Parson's Sin

THIS is the Devil's subtle joke:
not to preach for saving folk,
but for how statistics look
in the Conference record-book.

HERBERT R. LORING.

Dilemma of the Free Church Liberal

By James H. Nichols

THE "FREE CHURCHES" are not easily identified in America. The term comes to us from Britain, where it means the churches separate from the state. By that definition the Roman Catholic and Russian Orthodox are American "free churches," while the best instance America has ever known of an "unfree church" was furnished by the Congregationalists. Sometimes "free church" seems to mean the denominations with decentralized organization, with "congregational polity." But by that definition Missouri Synod Lutherans are model "free churchmen"—which usually seems to disconcert people who use the term. On the other hand Methodists are often included in the "free churches," and their centralized organization is second only to that of the Roman Curia. And if the freedom in question is freedom from any religious authority, as with some Unitarians who claim that they alone have a really free church, then one must put a question mark after "church." In the absence of a common religious authority one may have a humanitarian association or a society for religious inquiry, but scarcely a *church,* free or otherwise. Would it not be better to drop the term "free church" altogether for categories more significant in the American scene?

Definition of Terms

Two of the patterns most frequently intended by the term "free church"—those of congregational polity and of liberal theology—stand in a peculiar tension with each other. Here we have to do primarily with Baptists and Disciples, and in some degree with Congregationalists. Taking them all together, these "congregationalists" number about a third of American Protestants. This high proportion constitutes a unique feature of American Christianity; in no other major nation does this form of church order play any comparable role. This circumstance justifies the discussion of their affairs even by those who do not belong to "congregationalist" traditions. As the largest bloc in American Protestantism, their problems affect all the rest of us.

"Liberal theology" also requires specification. Two related movements are in question here. There is, first, the movement of historical consciousness and criticism by which the cultural relativities of creeds, confessions and Scripture itself have been carefully studied and literal dogmatism disintegrated. Second, there is that concern and responsibility for the social, political and cultural bearings of the Christian life which has challenged the one-sided pietist preoccupation with purely private or next-worldly religion. My thesis is that liberalism so defined is incompatible with congregationalism. To put it more concretely, a liberal Baptist, for example, is a contradiction in terms. This is not true of Lutheranism, Episcopalianism or Presbyterianism. A Lutheran may be a liberal in the senses stated and still remain within the essential genius of his tradition. But a Baptist or Disciple who becomes a liberal denies the essential genius of his tradition. What is to become of those caught in this dilemma?

A substantial number, of course, are taking the private solution of transfer of denominational affiliation. One sees this especially with ministers and seminary students, whose private solutions collectively appear as the widespread "leakage at the top." Confronted in one or another of a variety of ways with the incompatibility of liberalism and the Baptist and Disciples genius, these men become Presbyterians, Episcopalians, even Congregationalists.

The Baptist Tradition

What is the genius of the Baptist tradition? It is the insistence on the "biblical" church, composed solely of regenerate members, admitted either by covenant or by believer's baptism, and wholly local. This is the meaning of the "gathered fellowship." Had not the early Baptists and Disciples, and for that matter the early Congregationalists, been rigid biblicists, we would not now have these denominations. There was one and only one pattern of church order given in Scripture and man had no right to tamper with it.

If the early Baptists had had a sense of social and political and cultural responsibility, like the modern liberals, they would not have been Baptists but Episcopalians or Presbyterians or, at least in New England, Congregationalists. For it was these latter traditions that recognized a vocation to the social and political order, to culture and education. But the Baptists either looked for some apocalyptic solution to these problems, like the Fifth Monarchy Men, or confined their ministrations to the politically disfranchised and culturally underprivileged. If they had recognized continuing responsibility here they could not have accepted Baptist church order, which has no organs or means of coping with such problems. Local autonomy is incompatible with the larger cultural or social vocation of the church.

Experience Challenges Theory

But what happens when Baptists and Disciples rise in the social scale, become educated, occupy positions of social, political and cultural responsibility? If the scope of their *Christian* responsibility and discipline is limited to neighborhood relations within the purview of the autonomous local congregation, what is the character of the responsibility and discipline they accept in all these larger relations of a more complicated society? It is a trait of liberal evangelicalism to recognize a Christian cultural, social and political responsibility, but what can a liberal Christian do in congregations constituted on the assumption that there are no such responsibilities, and systematically denuded of means for coping with them?

We may quote an English Independent, whose churchmanship is probably closer to that of the American Baptists than to that of American Congregationalists. "Much of the sense of frustration which overwhelms many of our ministers is due to the fact that the great problems of our nation are democracy, education, youth, and to deal with

them our churchmanship at present provides us only with church meeting. . . . The state cannot deal with each individual congregation, and these are matters which affect us together rather than in isolation. It is therefore most urgently required of us by the calls of the hour and our own principles that we should have church synods or councils" (Micklem, *Congregationalism and the Church Catholic,* pp. 64 f.).

The very minimum of equipment for coping with such larger Christian responsibilities is a trained ministry. And even with a high level of competence in the general-practitioner clergy there can be no effective meeting of such problems unless local congregations can combine effectively and continuously to provide their general practitioners with a referral staff of specialists on the complications of the Christian's responsibilities in the several areas of the common life. But so long as Baptists and Disciples insist on congregational autonomy they cannot maintain a minimum standard even with the general-practitioner clergy. As is well known, these denominations are the great dumping grounds for the incompetent and untrained ministers who would not be admitted to the full ministry of any church which provided some more expert means of evaluation than *ad hoc* pulpit committees in autonomous congregations.

The Virtues of Inconsistency

Baptists and Disciples are not quite so disqualified for any Christian contribution to the common life as this account might lead one to suppose. But the reason they are not so hopelessly ineffective is that they are not consistent with their own churchmanship. They have become "denominations"; they have acquired "boards" and executives and secretaries to do some at least of these tasks which they feel called to do but could never do if they were strict "congregationalists." The last two generations especially have seen a steady movement toward more effective intercongregational organization among British and American Baptists and Disciples. But all this is only rudimentary and tentative and is widely repudiated by "independent churches" as the renunciation of specifically Baptist principles and a halfhearted imitation of Methodists and Presbyterians.

The inadequacy of the traditional churchmanship to the vocation of the church today means, on the other hand, that the boards and agencies of Baptists and Disciples have no theological justification or criterion for their activities. To quote Micklem again: "In all matters concerning more than one congregation the church as the Body of Christ must act as a whole, yet we have no organ of the Spirit whereby it can so act. Therefore, in fact, our denominational organization is secular and political, governed by considerations of expediency, not ecclesiastical and spiritual and concerned only with the rule of Christ" (*ibid.,* pp. 30 f.).

The denominations of congregational polity are crippled by their inability to fish or cut bait. If their churchmanship is sound they cannot *be* denominations and they should discharge their officers, boards and committees. If these common agencies and functions are necessary, then they should have some theological justification and criterion for them; they must in some genuine sense be "church" agencies and functions. The second alternative is the way of liberal Christian faith, as we have defined it. The first alternative is the way of the essential genius of Baptists and Disciples.

The Ecumenical Challenge

Another way of posing the contradiction is in terms of ecumenical relations. To take the latter seriously, as the "liberals" are inclined to do, implies a theology of the church which is not "congregational." Consistent Baptists should and do have no commerce with the National Council or the World Council of Churches, for to be a Baptist is to be a "separatist," to be anti-ecumenical. Ecumenically minded Baptists and Disciples are thus singularly embarrassed for a rationale for their sympathies. One can scarcely engage responsibly in ecumenical discussion or activity unless one has at least enough theology of the larger church to justify the existence of one's own denomination.

One may well say that mere "connexionalism" does not answer the needs. The Methodists have an incredible system of denominational agencies and organs to cope with the joint concerns of congregations, yet on the whole these are little more "churchly" than Baptist agencies. They are to a high degree merely "secular and political, governed by considerations of expediency." There have been Presbyterian theologians in the not too distant past who actually argued that "denominational machinery" does not have the character, the criteria or the authority of "church." And the activity of these denominations is only a few degrees less frustrating than that of Baptists and Disciples. But they have one great advantage. As a "liberal" Presbyterian or Methodist one can recover a doctrine of the church measurably adequate to its vocation in the modern world and still be true to the essential genius of one's tradition. In this sense a "liberal" Presbyterian or Methodist or Episcopalian is not a contradiction in terms, and the deeper he penetrates into his tradition the more "ecumenical" he becomes.

Values in Independency

One should not expatiate so on the inadequacies of the "congregationalist" view of the church without noting also its peculiar strengths. Surely there are some positive elements which Baptists and Disciples, for example, have to bring to the total life of the great church. An outsider may hit upon these as inaccurately as he is likely to do with the inadequacies, but if he tries the latter he should certainly try the former! Three aspects at least of the "congregationalist" heritage leap to the eye as precious legacies to be preserved on behalf of the whole church. Let us briefly consider each.

The churches of congregationalist polity have, better than any other major tradition, maintained the necessity for conscious personal decision in the Christian life. Even those most suspicious of sudden conversions must grant that Christian faith is never mature or effective in an individual until he has come to the point of conscious personal decision for it. Insistence on believer's baptism has kept the necessity of such decision in the foreground for all those influenced by the Baptists and Disciples. They have suspected merely inherited or a merely conventional faith, and rightly so, and better than all others they have insured

that the standard of Christian faith shall be personal and active.

This emphasis of the "congregationalist" tradition has surely been the basis of its evangelistic and missionary vitality. Baptists and Disciples, at least the conservative varieties, are today among the most vigorous evangelists among us. Once it has brought men to the point of decision, however, the congregationalist tradition has less to offer them in the way of religious nurture, worship, theology and ethical guidance than have other traditions; but it is more effective in bringing men to this point.

Discipline within Independence

Reflections on the weaknesses of the ethical guidance of the churches of congregational polity must be qualified. In content this guidance is pathetically insufficient for modern problems, but the principle is vigorously asserted. Perhaps no other major tradition, including even the Roman Catholic, maintains discipline so effectively as is done by the "covenant meetings" of conservative Baptists. While confined largely to personal and family morals and to business honesty, this discipline at least preserves a vivid sense of a distinctive "Christian way," putting some content into the idea of a practicing Christian. For most American Protestant denominations there is no discipline left at all, and it costs a man less to be a Christian than it does to be a Mason or a Rotarian.

In this insistence on the powers of discipline, ordination and teaching in the local congregation, the "congregationalists" rest in part, at least, on a profound truth. They know that "catholicity" is more a matter of depth than of breadth, that the true church is where Christ is. Where two or three are gathered in his name, there is the church and the whole church living in its part. For Christ cannot be divided, and if a congregation dwells in Christ it can have no more of the church. But, at least as far as discipline is concerned, there seems reason to believe that a recovery of congregational discipline is as feasible within a presbyterian or episcopalian context as in strict congregationalism.

Appeal to the 'Come-Outers'

A third virtue of the congregationalist tradition, beyond its emphasis on personal decision and on group discipline, is its vocation to the "come-outers," the psychologically disinterested of society. In every society which becomes generally "Christianized" the dominant churches in their human aspect take on the tone and prejudices of the dominant classes. And by the same token there will be substantial groups of people who because of their resentment against the dominant classes will have virtually insuperable resistance to joining the church of the dominant classes. In Europe such people typically become anticlericals, often Marxists. In the English-speaking world they have become Baptists, or today, supporters of the Assemblies of God or the Jehovah's Witnesses.

In at least these three ways the congregationalist heritage seems to this outsider to possess elements of enduring value which should be preserved for the sake of the whole church. But I return again to our central paradox with the observation that it is precisely these three elements in the essential Baptist and Disciples genius that are lost when those churches go "liberal." They become liberal and recognize social, political and cultural responsibility just insofar as they have ceased to be come-outers and have found their way into the groups where social and cultural leadership is actually being exerted. And as they become historically sophisticated they lose their biblicist dogmatism about congregational autonomy, believer's baptism and church discipline. They acquire an interest in the ecumenical movement and labor to make the denominational agencies a more effective organ for the common concerns of the congregations. Father Herbert has some justification when in face of this tendency he observes that the authentic free church tradition no longer exists (*Form of the Church*, p. 121).

Rediscovering the 'Body of Christ'

What then is to be the positive strategy of the liberals now trying to function within the congregationalist polity? Is there any positive course they can take, apart from changing denominations as individuals, if they wish to do more than struggle hopelessly against the tide? Perhaps the liberals should consciously recognize that they are called to preach and realize another church order than the "congregationalist," and that the actualization of it will involve something cutting across the present lines.

The first step in any solution must surely be a new religious and theological grasp of the concrete reality of the Body of Christ among us, both by the pulpit and by the pew. Should any such recognition become widespread it would lead to radical reordering of our obsolete and preposterous church institutions, and in particular to the repudiation of "local autonomy." Most of the promising currents in the life of the churches today seem to give evidence of such rediscovery of the Body of Christ. This is the case with the biblical revival, the increasing concern for discipline, the stress on lay vocation, the revival of corporate evangelical worship, the ecumenical movement. Perhaps the very desperation of their situation will lead the liberal evangelicals in the congregationalist churches to strike out more boldly for the new calling of the church in our day. Otherwise there is little for them but to subside into sectarian pietist orthodoxy on the one hand or mere humanitarian clubs on the other.

Brief Crown

DOES autumn come to the hills of heaven,
Do crimson banners blow
From every crest where cavalcades
Of bronze so swiftly go?

Do vineyards wear an hour's crown
Of amethyst and jade,
And lanes go robed in goldenrod
And aster, soon to fade?

Surely that fair land can need
No brief bright hues to climb
Its petaled slopes that, radiant, lie
Beyond the frost of time!

LESLIE SAVAGE CLARK.

Why We Do Not Pray

By Clyde L. Manschreck

IN THE THIRTIES many young people in the churches rejected prayer, despite many pulpit injunctions and much devotional material. This generation, now the adults in the churches, recognizes subconsciously that prayer is an unnecessary appendage in the theological system of liberalism. Consequently, a devitalizing indifference has slowly grown in the rank and file of Protestant laymen, and all the ministers' exhortations to establish a "prayertime" go unheeded.

Will prayer again become vital in the Protestant Christian's life? Or is another generation being herded down the same road with a limited idea of prayer bounded by mountaintop experiences, "Day is dying in the west" services, and walks through the fields with God? Liberalism has contributed much to theology, particularly through its insistence on social action, and it has cleared much deadwood from prayer, but it has also made prayer a problem.

Christianity is *not* a system of belief. It does, however, have certain biblical presuppositions on which different systems are built—puritanism, Thomism, fundamentalism, and so on. Two of these presuppositions are essential to prayer: God as Creator and as Lord, or the doctrines of Creation and of Providence. Difficulties arise when theological systems depart from or obscure these basic beliefs. This has happened in liberalism, and the lag of prayer among Protestants reflects such an aberration.

Prayer Instead of Aspirin

Liberalism tends to place God and man on an equal level, thus obscuring the distinction between Creator and creature. This is popularly expressed as "My God and I go through the fields together." This chummy approach is almost completely oblivious of the biblical "Lord high and lifted up." Some liberal theologians refer to this friendship as the primary aspect in prayer. We go aventuring with God! And if God does not come down through the fields with us, we ascend to heaven, saying that prayer is an ascent of the mind to God. Ministers frequently so speak of prayer. This carries with it a man-centeredness that is doubly insidious, because it is subtle and seemingly noble. When man conceives of God as he does of himself, God is to him no more than he is to himself; and in man there is no ultimate hope.

One step lower than this is the use of prayer instead of aspirin. One recent, widely acclaimed book on prayer decries the biblical injunction to "pray without ceasing." That, it says, is humanly impossible. This denial implies a theory in which prayer is an occasional instrument for enhancing the personality, an injection of strength for facing the business day. Manifestly, one cannot pray unceasingly when prayer is considered a means of power which man turns on and off and which, like a thermostat, works automatically when prayer becomes habitual. In this connection confession is often de-emphasized, because "confession" to a friend is likely to be boring and morbid. One writer admits, however, that confession should be included in prayer because it has medicinal value for the soul.

Prayer as a friendly chat with God represents the deification of man. This is focal, and it implies the rejection of formal prayers, for one does not read speeches to a friend. Along with the problem of the formulary goes the problem of corporate versus individual prayer—as if there were any real difference. Although it is not an expression of individualism, reading a formal prayer sincerely can be far from stultifying. The objection to formal prayer is as much a deification of man as it is a rejection of ceremonial.

The careful modification of confession carries with it the notion that man is not sinful; he may be stained a bit here and there, but it is really nothing serious. Salvation is in man's hands. He is able! Back of this is the subtle suggestion that God does not or need not "exist"; that prayer is more or less psychological, with purgative value, and so forth.

Should We Pray for Things?

Liberalism also jeopardizes God's providence by saying we should not pray for *things*. Pick up almost any book on prayer written during the past twenty-five years and note the struggle to qualify petition for things. Can God give us the "important" spiritual things but not the "inferior" material things? If God can dispense the spiritual things as gifts but not the material things, then I might better hoe my garden. It is conceivable that a kind heart might be vastly more difficult to bestow than some material gift. Not to pray for things implies we do not need God's help in this matter or that God cannot do anything about it. To pray *just* for spiritual intangibles places an unwarranted limitation on God. If prayer is to be confined to remote, somewhat unreal intangibles, prayer is apt to become remote and somewhat unreal in a workaday world.

Instead of for things, liberalism admonishes us to pray according to the "mind of God in Christ" and to add, "Nevertheless not my will but thine be done." This is fine, but combined with admonition not to pray for things it carries with it the suggestion of asceticism, as if, despite "Give us this day our daily bread," God's will is that we ignore bread or that this be interpreted spiritually. Here suspicion is cast on creation again, as if the last part of the phrase "Maker of heaven and *earth*," in the Apostles' Creed, should be omitted.

Creation and providence are essential presuppositions to vital Christian prayer. Rationalizing providence away in a system of natural law is fatal to prayer, just as surely as accepting determinism is fatal. The paradox man finds so hard to accept is that God controls and yet man is free, for otherwise God is not God and we are puppets. Faced with this dilemma, liberalism abandoned the biblical command to pray and the promise of fulfillment for a doctrine of natural law, thus subverting both the command and the promise of the Word to a rationalization of man.

It is not surprising that, having no adequate belief in creation and providence, we have practically ceased even

to give thanks at mealtime. If man earns his daily bread by manipulating natural law, why render thanks to God? And if Providence is determinism, why bother? This homocentric judgment again connotes man's ability to provide material things for himself.

Perhaps God *does* move in mysterious ways. Maybe there is a genuine distinction between creature and Creator, the image of God and God. Perhaps man's reason sees truth through a glass darkly; perhaps man's finitude makes the rational contradiction. The perennial task of Christianity is to proclaim the eternal revealed message in temporal terms. And the perennial danger is that the eternal revealed message will be exchanged for the temporal terms. In liberalism this exchange has taken place.

Philip Melanchthon, layman of the Reformation and in many ways the father of *reconstructed* liberalism, rested in the paradox of God's control and man's free action, because he saw in the Word neither determinism nor free will. Petitionary prayer was for Melanchthon an acknowledgment of God's creation and continued providence, even though he did not fully understand. He believed that God could and would fulfill his promises and that, if the thought of predestination hindered a man in praying, he might better close his mind to such a rational obstacle and depend on God's Word alone. This was an assertion that man's rationalized system may not be final. The father of the first Protestant theology might well be studied today.

Prayer begins in God, in faith, in the knowledge that *all* things come of God. Petition acknowledges this, because God would have it so, through his revealed Word. Petition is obedience, testimony, praise and trust.

Prayer is possible—even prayer without ceasing—when religion becomes an existential relation to God, in which God speaks and man answers with praise, thanksgiving, confession and petition. When man realizes his lostness without God, when man experiences the grace of God in Christ, prayer follows, for this comes through the Holy Spirit and the Word which commands man to pray. The spoken prayer becomes an overt expression of man's answer to God and a testimony to others, and there is no difference between corporate and individual prayer for in each the Spirit of Christ prays. For, if it is true that "not I but Christ lives in me," then the Spirit of God himself prays in our prayers. *Vocation* becomes man's constant prayer in action.

Christians must recover the basic presuppositions of historic Christendom: God as Creator, Sustainer and Redeemer. Without these, prayer must still languish. When man places himself at the center of his theology, prayer goes, for man cannot supply his abysmal needs, his happiness, his salvation.

Prayer is an outpouring of gratitude for what God has already done. The prayer of petition is an acknowledgment of God's love and continued care; prayer is the need of man before God—anticipated, expressed and fulfilled. In it are both faith and hope, which despairing people need. When ministers proclaim the basic beliefs that make prayer possible, Christians will again pray—unceasingly!

McCarthyism Reaches Japan

By Philip Williams

LAST WEEK an astute American minister and his tourist party of family and friends paid us a surprise visit. In Kyoto overnight on a world tour, they phoned late to ask us to dinner. Over tea in a small restaurant, we talked about missionary work in this country. We pointed out that, among other things, our work as missionaries from the United States is inevitably affected by the overarching problems of Japanese-American relations. We are not here to witness for our nation but for the One who overrules all nations. Nevertheless, missionaries are human beings with personal histories, and other human beings are not above noting nationalities. Today, particularly by the Japanese outside the Christian community, our nationality is noted, for better or worse. On this score we spoke of problems rising in the Japanese scene.

When he turned to problems rising in America, the minister touched on rampant mccarthyism, the slanders against Bishop Oxnam, and other things reflecting some reversal of the democratic temper of the United States. Hearing of the acts of extremists and the near-hysteria in some areas back home was a grim experience for us. But we were not surprised, for we've seen comment on these "fringe group" performances in the American press ever since we sailed to Japan in 1950. To the Japanese, unfortunately, this "bad side" is all too well known—in fact, is almost all that is "known" about the contemporary U.S.A. On the other hand, when we spoke of some of the forces at work in Japan, our friends were quite unprepared to hear of the extent of anti-Americanism and the growing power of extremist groups here.

A few minutes later we walked unwittingly into a parade of thousands of students who were snake-dancing down a main street, tying up all traffic in the center of the city. The marchers were chanting songs with fervor despite a driving rain. The songs and the slogans on their large placards were the "made in Moscow" variety. This demonstration, on the third anniversary of the Korean war's outbreak, was to demand that America sign the armistice and get out of Asia. As soon as they caught sight of us the marchers set up a roar of "Yankee, go home"—which also is becoming all too familiar these days. Beating a retreat to their hotel, I told our somewhat breathless guests that this "demo" pretty well expressed the feelings of many labor groups, almost all students, most of the "intelligentsia" and their very vocal press. And I added that it is partly understandable as a reflex against an America which Japanese come to see as extremist, "mccarthyistic America."

At the hotel I found that our guests wanted some elab-

oration on those last words. They said that at other places they'd heard that in the free nations between the Russian and American orbits mccarthyism was helping the local Communist parties when it came to fanning anti-American fires—that the senator was, in fact, "the best agent Moscow has." But how was this so? What was the connection? We realized that this was one point where the minister's concerns about America and my concerns about Japan came into a dovetail fit. Seen from the American side there were these two problems: the true nature of America was being distorted overseas, and Americans were not getting to hear the whole truth about Japan. Much of the blame, I contended, lies with mccarthyism. Why?

For one thing, it is the ugly image of McCarthy's smearing and insinuations that draws most attention overseas. The repulsiveness of the image has compelling attraction, thus obscuring much of the positive principles and policies of the United States. The achievements of democracy in serving justice and freedom are lost in the dust-clouds of denunciation which get the headlines. The other side of the coin is the toll taken against truth by the demands for conformity imposed upon those who are reporting *to* America. Like Marxism and other truth-perverting isms, mccarthyism leads to the fatal pitfall of self-imposed ignorance.

I

Obviously there are forces of many sorts at work to capitalize on every incident that can rupture relations between Japan and the U.S.A. By no means all the marchers or the singers of Communist songs are Communists. But there is an active Communist party at work using every technique of lying, every occasion for rewriting current history to favor Russia, to fit the Marxist-Stalinist formula. They have a lot of material to work on here, including areas to which Americans have not yet shown sufficient sensitivity. There is the problem of severe overpopulation. There is the crisis in the country's economy (inflated by the Korean war procurement accounts—the "windfall," as journals here say). There is the severance of relations with China, the dependence on the U.S.A. for security, the threats of increased tariffs hanging over hopes of revival through trade, the "occupation" whose effects—both good and evil—still remain, the wrath against American atom-bombing of two major cities. It is striking to see how extreme reactions on this last matter are in comparison with reactions to other aspects of the recent war.

In all these matters Communist lies are at work, influentially and dangerously. In the final analysis, however, a more critical factor to the Japanese is the impression which is getting abroad that America has *also* given up its devotion to truth, to objective facts. Visions of the evils of the U.S.A. create more anti-American sentiment among them than does any affection for the Communist party line. America's claims to stand for the truth are vitiated when it appears that outspoken Americans too have gone in for rewriting history. For example, the Japanese know the ridiculous nature of slogans that "the United States surrendered China to Russia." Well they know that China wasn't America's to surrender! Unfortunately they do not have the background of political experience to see that many statements of this sort are part of the froth of American politics; that much may be political propaganda for U.S. domestic use only.

Some of the politicking on other items—the exaggerations of Communist influence in American government, the refusal by Congress to grant statehood to interracial Hawaii, the oratory of some for "easy solutions" to the war in Korea, the reviling of President Roosevelt for "warmongering" by certain elements—all works for evil when taken abroad and misunderstood as an expression of the fullness of American political life. There are, for example, many Japanese wishing to "document" the line of reasoning of the students here who told Mrs. Roosevelt that President Roosevelt started the Pacific war and President Truman ended it with the atrocity of Hiroshima.

II

And this brings me to one of the points where McCarthy's extremism is pulling with the Japanese leftists —only harder. For in the already muddied pool of opinion on the U. S. A. there was one relatively clean little island: the overseas libraries of the state department. In these, books and films representative of American opinion were available, just as they are to residents of a town or city in the U.S., and here thousands of the most serious students in Japan could seek the facts. These cultural centers were prime targets of much of the Red "intellectual" campaigning, but the libraries more than rose to the Communist challenge. That is, until McCarthy made them look ridiculous in the now famous book-burning episode.

It is against this background that *Time,* and the Alsop brothers in the *Herald Tribune,* and others have rightly shown how McCarthy has made the United States an "object of derision before the world." The junior senator from Wisconsin had been a destructive force in Japanese-American relations long before this scourging of truth. Consider the days when the only story with a Washington dateline in the Japanese press was the daily tidbit on McCarthy's latest accusations. (The account of the Maryland man who wanted to be governor and opened his campaign by erecting a statue to McCarthy got boldface type in a "box.") But actions against freedom reached their epitome in the attack on the libraries. Even though President Eisenhower made oral criticism of the "book burners," the fact was reported that right here in Tokyo, Japan, the blacklisted books were literally burned. That did nothing to shake the impression here that the senator's influence is greater than the President's.

III

If mccarthyism has helped to block Japan from seeing the truth on America, it seems even more obvious that the climate of fear which mccarthyism has both built and been built upon has made it difficult for Americans to learn the facts about other nations. There seems to be real danger that our country will suffer from suffocation of knowledge, either because those who tell the truth (scholars who deal with Far Eastern history) are condemned or because people come to listen to and believe only the "pro-American" stories.

The Armed Forces Radio Service has reported that Italians were surprised to learn of the shock Americans expressed over the outcome of the recent elections in Italy.

The American pessimism was not at all warranted, the Italian press felt, for the situation had not changed very radically. What the Italian press apparently overlooked was the equally unwarranted optimism that Americans must have had on the situation before the balloting.

It is easy to see a parallel situation in Japan. Even now, most American opinion on Japan seems to rest on the side of naive optimism about "pro-American Japan." Last October the Yoshida government was re-elected for the fourth time by a reduced majority, and with an extremely shaky hold on cabinet power. The issues in that election were mostly local, no other party entered enough candidates to secure a majority, and the results actually gave a large increase in strength to the left-wing Socialist party. But the *New York Times* went out on a limb to view the election as a "vindication of U. S. foreign policy." No Japanese commentator read that conclusion from the election, and most made the opposite sort of comment. Less than six months later that Yoshida government was non-confidenced, eked out means to control another cabinet in ensuing elections in April, and today hangs on with about 200 of 466 members in the lower house of the Diet.

For various reasons this fifth Yoshida cabinet may last slightly longer than the last, although here, as in France, the disintegrating party structure moves farther and farther from majority rule. But the American reaction to the election results, summarized in the May 1 *U. S. News & World Report* as "pro-America" and "approving gradual rearmament," seemed way wide of their meaning as measured by Japanese correspondents.

IV

For one thing, Japan's government is no more "pro-American" than America's government may be "pro-Japanese." Necessity has made us partners for the time being, but even the candidates of the Liberal party, when they got down to the struggle in the local wards, had to take up the "anti-American" slogans and join the chorus. The test for them will be their maneuvering to string along with Yoshida policies and still keep a grip on their electorate. Because much more influence attaches to personalities and circumstances than to issues in Japanese politics at the moment, they may be able to manage. But recognition of this fact will indicate that the people of Japan were voting on many matters nearer to mind than the policies involved in American relations.

The matter of rearmament is even more crisscrossed. Actually, if issues were used as a gauge for measuring the outcome of the last election, it would be found that this issue more than any other got a clear-cut break in opinion. The parties which took a pro-rearmament stand suffered great losses. The renegade Liberal group who clamored for immediate rearmament and broke with Yoshida were almost eliminated in both houses. The largest opposition party, the Progressives, who were rearmament advocates, lost many seats to the right and leftist Socialist groups, who were the most vigorous opponents of rearmament. When the issue of rearmament was raised to the highest level by the out-groups, Prime Minister Yoshida made several statements about the economic impossibility of rearming. His party deliberately omitted all reference throughout the campaign to their earlier stand in favor of gradual rearmament. The leftist Socialists, who capture all the fellow traveler support, made the most outstanding gains in the elections, moving from 16 members in October to about 76 in April.

While the government pursues an ambiguous policy toward the rearmament program and the Mutual Security Administration, it seems to be swimming against the tide of public opinion whenever it moves toward positive steps. The labor unions, the teachers' union (450,000 strong), all student movements, all the "thought magazines" are centering their fire against rearmament, striking more at America than at their own government. Naturally the Communist party, whose leaders were first freed from prison and then driven underground by General MacArthur, is spurring the "peace" campaign. An even deeper irony is that this medley of forces is using the words of MacArthur as its slogan: "Make Japan the Switzerland of Asia." And the constitutional ground of their battle is Article 9, which was MacArthur's own "war-renouncing" addition. One wonders when McCarthy will subpoena MacArthur for this!

The leftist Socialist party, with their largest constituency the 3½ million member General Council of Trade Unions, are currently in a campaign to deprive the U. S. security forces of all military bases in Japan. They have staged some dramatic "struggles" already, including that of Uchinada village, whose sand dunes were about to be turned into a U. S. target range for testing Japan-made ammunition. The leftist elements made a "martyr case" of it, and repercussions were heard around the nation on this example of the simple rustic town fighting for its way of life against the powers of the Yoshida government and the U. S. army. All the moral problems that arise around military bases were dragged into the open.

In addition to the "Yankee, go home" slogan, the leftist Socialists press for trade with Red China and rejection of the 1952 peace treaty in favor of an "over-all" treaty with Russia. With some justice they have lashed out at the statements made twice running on the eve of elections by American officials that American spending here, which runs to almost $800 million annually, will not cease just because Korean fighting has ended. Even the Conservative papers here have moralized about this "interference." Japan's largest daily, the *Asahi Shimbun,* pointedly warned that it may have been the dollar-brandishing statement of Ambassador Luce which cut into De Gasperi's popularity in Italy.

V

We have seen elements strongly at work in Japanese society to contradict all simple black-white statements that Japan is either "for" or "against" America. Adlai Stevenson gave several hours of his short time in this country to talking over similar problems with various missionary groups. Talking to a group of us here in Kyoto he indicated clearly that he saw the ambiguous character of Japanese-American relations. Like the missionaries, he concentrated on making positive statements to his Japanese listeners, while pointing out to them the weakness of their emotional Marxism. But he later confided that he felt he must carry to his countrymen a message of complex problems to be faced in Japan. Too much damage has already

been done by those who would oversimplify the situation, neglecting critical facts by trying to fit things into some wishful formula, either intellectual or demagogic.

It is not proper to paint a bleak picture of Japanese-American relations. But it is to be hoped that Americans will lay aside the rose-colored glasses used to show a totally optimistic picture up to the moment when some "crisis" fills the same frame, as in the case of Italy's election. There are many constructive factors at work today in Japanese-American relations, binding former enemies together in remarkable ways. But we must see the truth about the pitfalls that beset the path. Is it not all the more important to know the facts while we still have the freedom of action to redeem situations of danger?

BOOKS

Philosopher and Poet

THE PHILOSOPHY OF SANTAYANA, SELECTIONS FROM ALL HIS WORKS. *Edited by Irwin Edman. Scribners, $6.50.*

THE POET'S TESTAMENT: POEMS AND TWO PLAYS. *By George Santayana. Scribners, $3.50.*

THERE never was but one Santayana—hard-bitten skeptic, warmhearted lover of life, but always in the role of detached observer rather than active participant, solitary by choice but prolific in communication both conversational and literary, a Catholic by tradition and feeling but a doubter of every dogma, a Spaniard by birth and rearing with a command of English diction that makes every bit of his writing a thing of beauty and charm. Reason gave him a negative report concerning the origin, nature and meaning of the cosmos—this is not quite true, but negative at least from an orthodox theistic standpoint—yet his sense of its mystery gave him a profound reverence for it; and he recognized in man a capacity (which he would not have liked to call mystical) to feed his soul with truths that his mind cannot comprehend. It was as poet that he could both express and, so far as this is possible, escape the paradox of this position, and he was always poet even when writing prose.

The words most often quoted from Santayana are the sonnet which opens and closes with these lines:

Oh world, thou choosest not the better part!
It is not wisdom to be only wise,
And on the inward vision close the eyes,
But it is wisdom to believe the heart. . . .
Bid, then, the tender light of faith to shine
By which alone the mortal heart is led
Unto the thinking of the thought divine.

But, lest one should too hastily conclude that Saul also is among the prophets, one should likewise take into account this other sonnet which expresses a somewhat larger segment of Santayana's thought, his renunciation of what the pious call faith and the satisfaction found in withdrawal from the struggle which it entails:

Sweet are the days we wander with no hope
Along life's labyrinthine trodden way,
With no impatience at the steep's delay,
Nor sorrow at the swift-descended slope.
Why this inane curiosity to grope
In the dim dust for gems' unmeaning ray?
Why this proud piety, that dares to pray
For a world wider than the heaven's cope?
Farewell, my burden! No more will I bear
The foolish load of my fond faith's despair,
But trip the idle race with careless feet.
The crown of olive let another wear;
It is my crown to mock the runner's heat
With gentle wonder and with laughter sweet.

(I wonder whether it is a too unphilosophical criticism to note, with some satisfaction, that this sonnet in scorn of high endeavor is not quite as good poetry as the sonnet of faith.)

Edman edited a volume of selections from Santayana in 1936, but the present volume is so much enlarged that it is virtually a new book. After a highly perceptive introductory essay of 45 pages, the editor presents a small group (that might well be larger) of the author's poems, and more than 800 pages of selections from the entire range of his writings, with publication dates from 1896 to 1953. It must be admitted that few, even among professional students of philosophy, can find time to read the whole long shelf of Santayana's books. This is especially true of the younger generation of readers, who confront the whole accumulation at once. For all such, Edman's volume is the perfect substitute, and quite sufficient except as special interest may dictate recourse to the full text of some of the works.

The Poet's Testament, posthumously published, contains all those hitherto uncollected poems which the author wished to be preserved, and two plays in verse. The poems are graceful and witty. The plays deal whimsically with classical situations—"The Marriage of Venus" (who despised Apollo's girlish beauty, chose Vulcan because of the contrast, and visited Mars the night before the wedding just for spite); and "Philosophers at Court," which shows what a mess Plato and the other philosophers made of things when they tried to set up a highly rational republic in turbulent Sicily.

W. E. GARRISON.

Leviticus to Samuel

THE INTERPRETER'S BIBLE. VOL. II. *Abingdon-Cokesbury, $8.75.*

ALREADY three New Testament volumes have been issued, so that this "Volume II," the second of the Old Testament series, is the fifth of the 12-volume commentary. It covers the books of Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, and I and II Samuel. Fifteen authors contribute the introductions and the exegetical and expository comments. As in all the other volumes, the full text is given in parallel columns of A.V. and R.S.V.

It is mere repetition of what has been said at least four times before to say that the contributors to this commentary are devout scholars of the highest standing, and that on most critical questions they adopt the views generally held by competent modern scholars. It is interesting to observe that, in this generation, not only neo-orthodox theologians but also exegetes and expositors with a keen interest in evangelical and homiletical values no longer care to rest their case on traditional views of date and authorship or on the particular concepts of inspiration and infallibility that went with them.

The biblical books treated in this volume include a good deal of the kind of material that seems most remote from the concern of modern men and least edifying for Christians. Barring an occasional sentence that lights up the gloomy landscape like a flash of lightning at night (like the great benediction in Numbers 6), it is safe to say that few "favorite texts" or comforting and inspiring passages are found in Leviticus or Numbers, or in Joshua and Judges. The Christian commentator is on the defensive a good deal of the time. It takes a good deal of explaining to make clear the enduring spiritual value of the highly detailed rules of ritual purity and sacrificial procedure and the genealogical tables, and to show that strategic necessity in the interest of the Lord's chosen people justified all the bloody brawls and dastardly deeds that are reported with apparent approval. Some of these commentators seem to feel this difficulty acutely. They face it with evident awareness of the problem, but honestly and intelligently. Nathaniel Micklem in his introduction to Leviticus says: "It is not to be thought that the ordinary Christian, if he sits down to read Leviticus without commentary or preliminary help, will derive much religious benefit from it." This is certainly well within the truth. But he very properly adds that "what matters is the whole picture rather than any detail."

In spite of a tiresome amount of such detail and a great deal of material from which even the most ingenious commentator's efforts to extract edification seem futile, the fascination of these Old Testa-

ment books is inescapable and endless—if skipping of the dull passages is permitted. They have a quality that is unique. The "whole picture" is indeed marvelous. Comparison with other ancient literatures and with the sacred books of other religions does not, to my mind, support the conclusion that our Bible (even so far as these books are concerned) is simply one of "the world's bibles." Thumbing through Volume II of *The Interpreter's Bible,* and reading large sections and looking up the comments on some specific passages has deepened this impression and brought assurance that this volume will be a valuable resource to any intelligent modern Christian or Jewish student of the Bible.

W.E.G.

Books in Brief

To See Peter: A Lutheran Minister's Journey to the Eternal City. *By Richard Baumann. David McKay, $3.00.* John M. Oesterreicher, a Roman Catholic priest, author of *Walls Are Crumbling* and *Seven Jewish Philosophers Discover Christ,* is the translator of this book from the German. He thinks it remarkable, perhaps unique, "that a Catholic priest, with the permission of his bishop, translates and makes known a book by a Lutheran minister." Under the circumstances, what is so surprising about that? If a Catholic priest were to write a book about a pilgrimage to Wittenberg and devote most of its pages to arguing that Luther was right on all the points at issue between him and Rome, very likely the head of the Lutheran World Alliance would authorize and sponsor a translation of it into many languages. This, in reverse, describes the substance of Pastor Baumann's book. He not only wishes for reunion, as all good Christians ought, but thinks it an imminent possibility. He must know Rome's terms, and acceptance of them does not seem to present to him any serious problem. To this intentionally unsympathetic comment on the main thesis, it must be added that a fine devotional and fraternal spirit is exhibited in the text and in the translator's notes.

George Whitefield the Awakener. *By Albert D. Belden. Macmillan, $6.00.* By way of preparation for "Evanston 1954," it might be well to save enough time from the difficult task of formulating an ecumenical eschatology to reflect upon the words of Whitefield who, in a famous sermon delivered to some acres of people from the balcony of the courthouse in Philadelphia, after declaring that all the inhabitants of heaven would be there as Christians only, not as Presbyterians, Methodists or Episcopalians, ended with: "God help us all to forget our party names and to become Christians in deed and in truth." Whitefield was the forerunner of the great Methodist revival and the head and front of the evangelical awakening in both England and America. It is worth noting too, as evidence that the "social gospel" existed before the phrase was coined, that this greatest of evangelists was also the founder of what Dr. Belden calls "America's oldest charity," an orphanage in Savannah, 1740. Now reissued by an American publisher, Dr. Belden's standard life of Whitefield gives a well documented record of the facts and an enthusiastic, though not uncritical, interpretation of the work of the great evangelist.

Spain and the Empire, 1519-1643. *By Bohdan Chudoba. University of Chicago Press, $5.00.* The "empire" referred to is not the Spanish colonial empire that comes first to mind but is the Holy Roman Empire. The dates mentioned define the period of Spanish greatness as a European power, from the accession of Charles V as emperor to the disastrous battle of Rocroi (in northeastern France), which marked the collapse of Spanish power outside of the Iberian peninsula. This is a very fruitful, and a hitherto unutilized, point of view from which to survey this turbulent century and a quarter of European history, from the beginning of the Protestant Reformation until near the end of the Thirty Years' War. The principal anxiety of Charles V grew out of the Turkish Muslim threat in the east. Fluctuations of the tension on the eastern front affected his attitude toward the Protestant states in Germany. There was a political as well as a religious conflict in the opposition between Charles' ambition to restore the unity of a Christian (i.e., Catholic) empire and Luther's utilization of the rising nationalism to secure *Lebensraum* for the Reform. The author, a Czech scholar, has used some new documentary sources and, without exaggeration or distortion of perspective, has revealed the significant place of Bohemia in the struggle.

Ahead of Time. *By Henry Kuttner. Ballantine Books, 35 cents.* Or, instead of mentioning this group of short stories in the "science fiction and fantasy" class, I might have cited *Indian Country,* stories of adventure on the early frontier, by Dorothy Johnson; or *The Secret Masters,* a rather eerie tale by Gerald Kersh. The point is that these and some dozens of other "Ballantine books" represent a new publishing adventure, which consists of issuing each book simultaneously in a stiff paper covered edition at 35 or 50 cents and in a hardbound edition at about four times that price.

Faith Builds a Chapel, The Story of an Adventure in Craftsmanship. *By Winifred C. Boynton. Reinhold Pub. Corp., $8.50.* This is one of the rare cases in which amateur craftsmanship rises to the level of excellent professional art without losing the spontaneity and joy-in-the-working which the word "amateur" implies. Just for the love of doing it, and for the love of God, Mrs. Boynton, with assistance from her husband and other members of the family, built a chapel on their summer estate in Door county, Wisconsin. (That is the long finger that projects between Lake Michigan and Green Bay.) The design, original in details, follows the general pattern of the little 15th century Norwegian timber churches. Wood carving on every available inch of surface is the distinguishing feature, but the frescoed interior is also notable. Nine summers of work, with much carving of timbers and panels during the intervening winters, were required for the completion of the task. Mrs. Boynton developed a Renaissance versatility in carving and painting and in producing the beautiful drawings with which the book is lavishly illustrated.

The Fields Were Green. *By George Arms. Stanford University Press, $4.50.* It was about time some qualified critic said a good word for the New England Olympians, the "schoolroom poets" of the past generation. This volume gives "a new view of Bryant, Whittier, Holmes, Lowell and Longfellow, with a selection of their poems." Mr. Arms believes that contemporary criticism has erred in scorning these poets as "too genteel, too sentimental, too verbose," and that beneath these superficial characteristics which they shared with their time they had substantial values which are valid for our time. After all, can one read Dante without making considerable allowance for the fashions of thought in his age? Perhaps these 19th century New Englanders suffer in reputation like old pieces of furniture that are just old enough to be old-fashioned and not yet old enough to be "genuine antiques."

Baptists in Brazil. *By A. R. Crabtree. Baptist Pub. House of Brazil, Rio de Janeiro.* Brazil has a larger number and a larger percentage of Protestants than any other Latin American country. Missionary work began in a very small way in the 1850s. The Baptists entered the country in 1882, when Brazil was still an empire with only the most rudimentary degree of religious liberty. The republic in 1890 brought a new birth of freedom. Brazil became the greatest mission field of the Southern Baptists, with 1,000 churches, 100,000 members, and schools, seminaries and publishing houses. Dr. Crabtree, a missionary in Brazil for 30 years, has been, successively or simultaneously, a pastor, professor of Hebrew and Old Testament, president of the Theological Seminary of South Brazil, founder and editor of the *Theological Review,* and author of many books in Portuguese. The present volume tells in full detail the stirring story of the Baptists in Brazil.

Social and Political Forces in the English Reformation. *By Conyers Read. Elsevier Press, Houston, Tex., $2.00.* The English Reformation bristles with controversial points. Prof. Read's mature scholarship makes its judicious way through this minefield without evading crucial issues but also without unnecessary affront to views more partisan than his own. Briefly in three lectures, delivered at Rice Institute, he discusses the break with Rome, the Anglican establishment, and Puritanism.

W.E.G.

CORRESPONDENCE

Same Traits

SIR: Is it not curious that Dr. Williams ("Band-Wagon Theology," Aug. 26) finds exactly the same traits in the lieutenants of neo-orthodoxy as others have found in the lieutenants of liberalism? What we in Canada found to be literally true of a distressing number of liberal scholars, during our student days, was that they would "determine their conclusions before they examined the data"—to quote Dr. Williams.

We believed at the time, and are not yet persuaded of our error, that this was a shocking breach of intellectual honesty. This circumstance, you may well imagine, did little to incline our budding allegiance toward liberal theology.

There is much wisdom in the Williams article; but it should be addressed to isms as well as to doxies.

CHARLES O. COCHRANE.
Melville Presbyterian Church,
Westmount, Que.

What 'Collective Action'?

SIR: Dr. Van Kirk's article in The Christian Century for Aug. 26 and the editorial comment on it in the same issue raise problems of great importance which must be faced. The Christian Century deserves credit for leading off in this controversial field. Others who take part in the debate may well emulate Dr. Van Kirk's example in avoiding dogmatism.

Dr. Van Kirk does not "regard the use of enforcement measures as the most effective means at the disposal of the U.N. for the establishment of a just and durable peace" but states that the U.N. Charter does provide for the procedure of "collective" military "security" and that Christians must face this issue in the light of the Korean experience. The World Council of Churches, according to Dr. Van Kirk, recognized that an act of aggression had been committed and commended the U.N. for deciding to meet the aggression and for "authorizing a police measure which every nation should support." The U.N. engaged in *war* and was commended by the World Council for *police* action.

Again, the National Council of Churches urged loyalty to the U.N., which "involves cooperation in resisting military aggression by collective action." It did not state the method of "collective action." It might have had military might in mind, but it did not say so. It advocated "a system of law under which unprovoked military action can be resisted by the joint endeavor of all peace-loving states." The method of resistance is not stated. If resistance by military might was meant, it was not specified. If the National Council really favored a "war to end war" a direct statement to that effect would have the merit of clarity. The choice presented by the National Council is (a) "collective action in the name of and for the sake of the world community" or (b) "giving aid and comfort to the aggressor."

The National Council statement raises interesting questions. First, what is a peace-loving state? Is it one which has not resorted to war? If not, what is the test? Second, do we have a "world community"? If so, who will become the aggressor? (If we do not have a world community, is it not the immediate task of organized religion to work for a world community?)

Dr. Van Kirk demonstrates that U.N. military operations are an "ugly business" and specifies how this is so, even to the killing of innocent children. He seems to feel that there is no choice for Christians other than this "ugly business" or "unrestrained aggression." It is submitted that Christians, other religious persons and serious-minded persons must use their best efforts to find some other choice.

This is God's world. It is a world of law. We are told that if we seek we shall find. There is such a thing as religious faith. There is such a thing as nonmilitary power, as moral and spiritual power, as intellectual power. What is wanted is something practical and realistic, based on sound scholarship. I have recently studied something of great value, Richard Gregg's *Power of Non-Violence,* the second edition of which was published by the Fellowship Press in 1944. A person wrestling with the problem cannot ignore Gregg's labors. After studying this book, he cannot glibly say that there is no choice other than military means. He may disagree with Gregg's conclusion, but to do so he will have to build up a powerful case for his own position.

Leonia, N. J. DEWITTE WYCKOFF.

Future of an Illusion

SIR: Walter W. Van Kirk's article "Korea: Thoughts After Storm" overlooks the fact that there is no such thing as "collective security," as P. A. Sorokin has pointed out in his book *The Reconstruction of Humanity.* The nations that did not go to war were more secure than those that did. War only creates greater problems. Strictly speaking, there is no such thing as "peace-loving states" and "war-loving states." Democracies have had more wars than other types of government.

ALBERT R. H. MILLER.
First Congregational Church,
Buena Park, Calif.

Schizophrenic Church

SIR: Your excellent editorial "The Post-Korea U.N." (Aug. 26), which supplies a needed corrective to the article by Walter Van Kirk in the same issue, leads me to raise a further question not dealt with by either article. It is, What will the "collective security" line laid down by Dr. Van Kirk and the church resolutions which he cites do to the church? Dr. Van Kirk admits that "military operations, even when resorted to by governments acting under the authority of the United Nations, as in Korea, are an ugly business." But if a continuation of this line, as you suggest, is going to be bad for the U.N., my question is, Will it not have even more disastrous consequences for the ecumenical movement and the Christian church?

The resort to collective military violence will, I think, widen the breach between the churches of the East and those of the West. Furthermore, even in the West the church is a house divided against itself three ways on the question of Christian participation in war, as Amsterdam showed. If one part or two parts of the church now go ahead to support the use of A-bombs and H-bombs in defense of collective security, the split in the mind of the church will become deeper. The church will become a schizophrenic institution. And its international morals will be devalued to the coin of "military necessity."

The weakness of Dr. Van Kirk's argument is that it presents to the church and to Christians only two choices, both evil—either support the business of mass slaughter or stand aside uttering pacifist platitudes. Is there not a third line which the churches might devise and follow?

In the eight years since Hiroshima the military men have multiplied perhaps a thousandfold the destructive potentialities of the atom. Have the churches made any comparable progress in the development and application of spiritual force? They have not, and the reason appears to be their spiritual blindness. They appear to be captivated by the Roman legal concept of employing sanctions of force against the lawbreaker and to have lost faith in Christ's method of converting the evildoer by loving him and praying for him and going up to Jerusalem even if that should mean a cross for the Christian. The expansion of the early church in the Roman world proved that the cross was not foolishness, that the way of the martyr was a better defense for oppressed multitudes and innocent people than the way of the sword had ever been.

In theory the church still believes in this way, but it cannot practice it so long as it also blesses the method of Mars. It cannot successfully teach its children to love one another universally as Christians while at the same time it says that they may kill each other as citizens. It cannot minister the chalice of salvation with one hand and with the other bless the bomb of death.

If the church really is the Body of Christ, as St. Paul believed, then it must find ways of expressing Christ's mind which are not shut up to the narrow policies of secular governments or of the U.N. The Body of Christ must do more than rehabilitate Korea, important as that is. The Body of Christ must act to prevent the compounding of disaster which is certain to follow the buildup of international fear and the an-

swering of bombs by bombs. While the church should try to influence governments and the U.N. in the direction of peace, it should have first and foremost a policy that is distinctively its own, one that it can offer the Lord with joy and not with a mournful heart.

JOHN NEVIN SAYRE,
Chairman.
International Fellowship of Reconciliation,
New York, N. Y.

No Worse Than Churches

SIR: "Fraternities and Church Colleges" by Henry P. Van Dusen (Sept. 9) is one of several articles I have read recently expressing something of the same viewpoint. I have no fraternity affiliation and I have no intention of going all out for fraternities on church college campuses or elsewhere. Some colleges seem to get on quite well without them. But on this campus—and I have no reason to believe we are the one exception—they are not the "menace," the "degrading influence on American life," that Dr. Van Dusen makes them out to be. They are, in my opinion, just as far advanced in social and race ideals and practices as the church which sponsors the church college.

Take a look first at the church. On a Sunday in August I was guest preacher in a well established church of quite respectable standing in a near-by city. Negroes have moved in rather closely on two sides. I came to the church some 20 minutes before time for the service. Standing near the door I observed Negroes passing by twos and threes and families. The congregation before me that morning numbered 300 or more. But not one single Negro. As I left the service I saw Negroes coming from the "colored" church two blocks down the street.

This "white" church and about 10,000 more like it in my denomination, dominate one of the "boards of Christian education" which, quoting Dr. Van Dusen, "subsidize institutions bearing church names which harbor as an organic part of their existence the most flagrant and indefensible organized expressions of racial and social discrimination to be found in the whole of American life."

One hardly need visit a fraternity on a church college campus to witness race discrimination within the framework of the church. As a church we have talked a lot but haven't practiced much so far as I can see. On numerous occasions I have attended church conferences where resolutions were passed demanding equal treatment of races in hotels and on Pullman cars. But, with few exceptions, the practice within the church itself is illustrated by my experience on the August Sunday morning.

I visit 50 or more church congregations each year and while I know there are a few exceptions across the U.S.A. I have almost never seen a Negro in one of these churches for a regular service. But we righteously pass resolutions and individuals write articles condemning fraternities and hotels. We praise the courts for ruling against race discrimination in public education. But suppose a court issued a decree compelling all churches to open their doors to all people regardless of race or color. Wouldn't there be a righteously indignant scramble to hide behind the separation-of-church-and-state idea and the limitation of the powers of the courts!

I do not raise these questions in wholesale condemnation of the church. The problem is deeply rooted in the mores of our society and cannot be solved quickly or by edict or by castigating pronouncements from persons in prominent places. I point out the practice of the church in general in order to raise this question: Should we condemn the fraternity on a church college campus if it fails to rise very far above the level of the church which sponsors the college?

Social discrimination? Come with me and I'll take you into fraternity houses (and you won't be met by any "stiffly liveried butler" either) where ten or a dozen boys or girls out of thirty or thirty-five are working part or all their way through college. The groups are made up of sons and daughters of teachers, lawyers, farmers, doctors, mechanics, bankers, engineers, barbers, merchants and preachers. If you had been here last spring at initiation time I would have shown you a group of pledges from one fraternity working gratis for the city constructing street markers, or another group painting a house for a widow lady. Hell week on many campuses, both church and tax-supported, is gradually becoming Help week. And there are other evidences.

I have lived among fraternity and non-fraternity men and women on college and university campuses for close to 40 years. From the experience I would conclude that fraternities are not altogether essential to college well-being. They might disband without being missed very much. But if they are "the most humiliating instance of blatant unreality and hypocrisy in American church life," then I am blind and deaf and dumb.

NELSON PAXSON HORN,
President.
Baker University,
Baldwin, Kan.

SIR: Thanks to you and to Dr. Van Dusen for his forthright article "Fraternities and Church Colleges." My experience in 20 years of field service with the student division of the Y.M.C.A. in the colleges and universities of the eight west coast states corroborates his statement that for "prexie" and the dean "fraternities constitute [their] most persistent and harassing headache." At least, many of them admitted this to me when seeking information from me as to how the problem was being met in other colleges.

A major cause for fraternities has been the inability of institutions of higher learning to meet their housing problem. But with many well-to-do alumni today, that problem should be solvable now.

Considering their enormous waste of time and money, their un-American barriers, their insistence on conformity, their distorted idea of the central purpose of education, and, with notable exceptions, their lower standards of moral character and scholarship, fraternities and sororities are too costly and a distinct liability in our modern educational system. What to do about them is the big question.

GALE SEAMAN.
Pasadena, Calif.

No Choice

SIR: In your editorial "Wheat Farmers Spring a Big Surprise" (Sept. 2), you missed the real motive entirely. The wheat farmers were not voting for government controls but for a parity price of $2.40 per bushel. The wheat farmer does not like government control but if he voted down controls he voted in a parity price of about $1.20 per bushel for his wheat. Under present conditions, the farmer cannot produce wheat at $1.20 per bushel. The government put out its bait and the wheat farmer was compelled to take it.

C. A. MULLENDORE.
Englewood, Kan.

Piedmont College

SIR: There were several inaccuracies in a report concerning Piedmont College which appeared in The Christian Century on July 8.

This college recently graduated more than 120 students—quite an accomplishment for a school which your report says has a total enrollment of 109!

Your report says that 28 of the 30 teachers "have been fired or resigned" in the past two years. This is untrue. I spent my last two years of college training at Piedmont and know personally several teachers (more than two!) who have been there for many years more than two—some of them for as long as 30.

The statement that "11 trustees have been replaced" implies that the cause was the dispute you mention. Actually, Piedmont has a regular system of rotation for its trustees. Each year several are automatically replaced.

As to the charge that Piedmont is receiving a gift with "strings," that too is untrue. Enemies of Pres. James E. Walter have made this charge, but I am acquainted with the situation and know that it is entirely without foundation.

BOBBY E. WILKINS.
Yale Divinity School,
New Haven, Conn.

[Our Atlanta correspondent's report was based on statements in the *Atlanta Constitution* which, so far as we know, that paper has not withdrawn. There has been no denial of the principal item in our report, namely, that sponsorship of the college by the home missions board of the Congregational Christian Churches has been suspended.—THE EDITORS.]

NEWS of the CHRISTIAN WORLD

Catholic Bishops Ban Spiritualism

Brazil Hierarchy to Fight Its Inroads Among the Faithful—New Rohden Book Disturbs Protestants

São Paulo, Brazil, Aug. 31.—Brazil's first national conference of Roman Catholic bishops, held concurrently with the nation's sixth eucharistic congress in the northern state of Pará, had as its object the study of the church's "most urgent problems in Brazil—Protestantism, spiritualism and other sects prejudicial to the morals and faith of the people." In a press interview during the conference, Cardinal Carmelo of São Paulo announced that the Roman Catholic Church will launch a religious education campaign to combat spiritualism in this country. The bishops concluded that spiritualism is a particularly serious problem because so many Catholics think they can reconcile it with their own faith. Since most spiritualists identify themselves on census returns as Catholics, there are no reliable statistics on their number in Brazil, but it is thought that they count in the millions, and they certainly outnumber the nation's 2 million Protestants. Cardinal Carmelo also announced that "canonical punishment will be applied to those who persist in the error [of spiritualism]."

Rohden's Admirers Criticize His Latest Book

The high regard which many Protestants have had for the writings of Huberto Rohden, former Catholic priest, who has taught philosophy at American University in the United States, has somewhat diminished since publication of his most recent book, *Metaphysics of Christianity*. The liberal Protestant magazine *Christianity* points out that in this volume Dr. Rohden departs from Christian tradition at two points: he denies that man is by nature evil, and he questions the need for churches or at least is critical of them. On this issue, Brazil's liberal Protestants have revealed that they are after all orthodox—or at any rate neo-orthodox. Even some of the conservative Protestant publications have praised them for their statements on this book. Dr. Rohden, who writes regularly for the liberal nondenominational review *Unitas*, has replied in that magazine to his critics. He says that Christianity is a phenomenon neither of the past nor of the future, but of eternity. He sees his critics as victims of an "obsolete and anachronistic theological education" which has not trained them to face modern culture. Most liberal Protestants here insist that the way to meet Dr. Rohden's strictures is not by violent attack but by better ideas. His teachings have made a great impression on people outside the churches and on younger Protestants. (See The Christian Century for April 8, p. 421.)

Hope Controversy Does Not Reflect on 'Unitas'

There is some fear that the support which Editor Miguel Rizzo of *Unitas* has had from Protestant churches will be curtailed because of the controversy over Rohden's new book. *Unitas* has attracted many readers; it is one of the best Protestant magazines in Brazil and is read even outside religious circles. Dr. Rizzo, a Presbyterian minister, is also director of the Institute of Religious Education, which he founded. This institution, which has branches in several states, works especially among people outside the churches. In July the institute held its annual conference in São Paulo.

Dedicate New Presbyterian Church in São Paulo

The Independent Presbyterian Church, which separated from the main Presbyterian body in Brazil in 1903 over the question of Masonry, dedicated a new sanctuary in São Paulo in July. The Gothic-style structure, which serves the denomination's leading congregation, cost over $500,000. Leaders of the two Presbyterian branches in Brazil are now studying the possibilities of reunion. Pres. John Mackay of Princeton Theological Seminary, moderator of the Presbyterian Church, U.S.A., urged such a reunion when he spoke early this month in the United Presbyterian Church of São Paulo. Incidentally, as the result of doctrinal arguments two groups have left the Independent Presbyterian Church since its organization in 1903 and formed denominations of their own—"Conservative Presbyterian" (fundamentalist) and "Christian Presbyterian" (liberal). All together, there are around 180,000 Presbyterians in Brazil. Each year they add some 6,000 new members, not counting children. They conduct three seminaries.

Mackay's Books Translated Into Portuguese

Except for the extreme fundamentalists, who attack him as a "modernist," Brazil's Protestants have great admiration for Dr. Mackay, who is widely known throughout the country. Liberal Protestants—for whom the appellation "modernist" is a misnomer—agree with his ideas and defend him against attacks from the fundamentalists. Two of Dr. Mackay's books—*The Meaning of Life* and *But I Say Unto You*—have been translated into Portuguese. The former, now in its fourth printing, has found a warm welcome even outside Protestant circles. Now plans are being made to translate into our language Dr. Mackay's *A Christian Preface to Theology* and the chapter on Protestantism in *Christianity on the Frontier.*

Protestant Journal Honors Abbé Couturier

In a recent issue the liberal Protestant quarterly *Christianity* paid tribute to Abbé Paul Couturier, French proponent of the idea of ecumenism in the Roman Catholic Church, who died in March (see The Christian Century for May 27, p. 647). It praised his advocacy of the idea that the Christian churches are "complementary," that they are called on to form a vast harmony. And it stressed Couturier's insistence that church unity will come when and how God wills, but only after Christians have shown the world that they can join in common spiritual efforts.

João Del Nero.

Church Rolls Are At Record Level

National Council Yearbook Reveals 1952 Membership—U.N. Prayer Room Is Visited by 40,000 Persons

New York, Sept. 8.—Fifty-nine per cent of the American people are church members, it is revealed in the *Yearbook of the American Churches* to be published by the National Council of Churches Sept. 14. (See The Christian Century for Sept. 2.) In 1952, church membership reached a new all-time high of 92,277,129—a gain over the previous year of 3,604,124, an unprecedented 4.1 per cent. This was two and a half times the population increase. The year also saw a record number of local churches—285,277—and of clergymen serving charges—183,899. Benson Y. Landis, editor of the yearbook, notes that statistically there is one church for around every 325 members, but only one clergyman for some 500 members. "This points up a continuing shortage of pastors and a lag in efforts to fill thousands of vacant pulpits," he says. The number of Protestants increased 3.9 per cent in 1952, that of Roman Catholics, 3.5 per cent. Last year there were in the United States 54,229,963 Protestants (34.7 per cent of the population), 30,253,427 Catholics (19.3 per cent), 5 million members of Jewish congregations and 2,353,783 Eastern Orthodox.

40,000 Visitors Register At U.N. Prayer Room

The Laymen's Movement for a Christian World reports that since it was opened in February the meditation and prayer room in the United Nations headquarters building has had over 40,000 registered visitors. Among them were adherents of all the world's principal religions. Last week Wallace C. Speers, chairman of the movement, presented to Secretary General Dag Hammerskjold a new 48-volume visitors' register with space for 350,000 names.

Sherrill Sees Rising Interest in Religion

Presiding Bishop Henry Knox Sherrill of the Protestant Episcopal Church declares that the catastrophic wars since 1914 and the "awesome power" of atomic and hydrogen bombs have aroused a new interest in religion in this country, particularly in colleges and universities. He insists, however, that this new interest in religion stems not from fear, but from a belief that there must be "an even greater force or power behind the events and devices that men create." Bishop Sherrill has just left for a five-week trip to Alaska and the Orient to confer with local Episcopal bishops and missionaries and to visit his church's schools and hospitals.

Seventh-Day Adventists Invade Theatrical District

Near Times Square in the heart of New York city, the Seventh-Day Adventists have purchased for "about $300,000" a hotel and night club formerly used by actors as a

headquarters. The building will "have its face lifted," and the hotel lobby and ballroom will be converted into an auditorium and balcony seating 1,000. Chapels will be constructed to serve the many foreign language groups sponsored by the church. Some of the hotel's 104 rooms will be remodeled into reading, study and Sabbath school rooms. The renovation costs and purchase price will total over $500,000. Ernest L. Branson, president of the church's Greater New York conference, reports that this is part of a three-city project the Seventh-Day Adventists are undertaking in London, Chicago and New York. It will use nearly $1½ million of funds usually expended on China missions now closed because of the Communist revolution.

French Student Christian Worker Becomes 'Missionary' to U.S.

Jacques Beaumont, general secretary of the Protestant Student Association of France and a candidate for a doctor's degree at the Theological School of Montpellier and Paris, is the first of religious workers from abroad to be brought to this country by the Presbyterian, U.S.A., Board of Foreign Missions in a plan to make Christian missions a "two-way street." Mr. Beaumont will serve as assistant to a Westminster Foundation pastor on an American campus. He will conduct Christian study groups for faculty members and students, counsel with American and foreign students, and assist with the Christian student program on the campus. The Presbyterian board, which has been sending missionaries throughout the world for 116 years, is now pioneering in bringing "missionaries"—or "fraternal workers" as they are called in the United States—to share their Christian witness with the churches in this country.

And So Forth

For the first time in its more than 800 years of existence the choir of St. Paul's cathedral in London is to make a concert tour of the U.S. this fall. Just before the tour begins these "children of St. Paul's," as they are familiarly known, will give a special program Sept. 30 at the Cathedral of St. John the Divine here. The tour celebrates the building in St. Paul's of a memorial chapel honoring the 28,000 Americans killed in World War II while stationed in England.

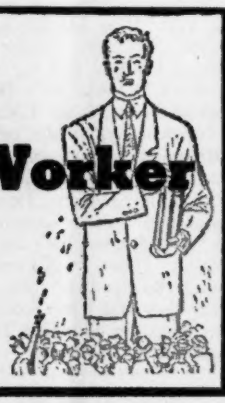
Canon James Green of the Cathedral of St. John the Divine was chosen this week as dean of the Garden City Cathedral of the Episcopal diocese of Long Island.

William G. Creamer, outstanding Protestant layman who for 30 years was a member of the board and chairman of the finance committee of the Brooklyn division of the Greater New York Protestant council, died recently.

Augustus van Horne Stuyvesant, Jr., last direct descendant of the Dutch governor of New Amsterdam, died last week. He was buried with more than 80 of his kin in a vault in the churchyard of St. Mark's in the Bouwerie, originally a Dutch Reformed congregation, now Episcopal. The family wealth, estimated in the millions, will go to St. Luke's hospital.

J. Henry Carpenter.

books for the Christian Worker



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J. P.

AT YOUR BOOKSTORE

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'Fruit Gleaners' Aid Relief Agencies

Young people from Baptist, Congregational, Friends, Methodist and Presbyterian churches in the San Joaquin and Sacramento valleys near San Francisco took part in a summerlong "interdenominational fruit camp" for the benefit of relief agencies. They worked in orchards in the valleys, gleaning imperfect fruit left after the product desired by "luxury" canneries had been picked.

Establish Lutheran Chair of Bible at Texas A. & M.

The National Lutheran Council's division of student service is establishing its first Lutheran chair of Bible this fall, at Texas A. & M. College, College Station, Tex.

Pacific Area Quakers Protest Restrictions on Freedom

The Pacific yearly meeting of the Society of Friends, held in late August in Santa Cruz, Calif., adopted a statement protesting against loyalty oaths, "abuse of legislative investigations" and "restrictions on liberty of thought and speech" as a "danger to our basic freedom to differ and to explore truth." The statement concluded: "Neither these efforts to enforce loyalty nor the weapons of armed might, will bring security or peace to this or any other nation. Only reliance on the power of love and good will can bring true peace and freedom from fear. We affirm our unchanging conviction that our first allegiance is to God. And if this conflicts with any compulsion of the state, we serve our country best by remaining true to our higher loyalty." Some 300 delegates from the western U.S., Canada and Mexico attended the meeting. The Canadian and Mexican delegates did not endorse the statement on legislative investigations, lest they should seem to be criticizing the government of a friendly country. Many of them, however, expressed sympathy with the views set forth.

Australia Mission Sets New Record

Methodist Meetings, with Alan Walker as Speaker, Draw Huge Crowds—Scandals Vex Labor Party

SYDNEY, AUSTRALIA, Sept. 1.—The Methodist "Mission to the Nation" is marching triumphantly on, so far reaching the larger cities of eastern Australia. All records for such missions have been broken in Brisbane, where Alan Walker has been speaking to huge audiences in the great city hall. After failing to get a seat, the editor of one of Queensland's biggest newspapers said: "Never before in the history of the city hall has the same organization filled it three times in one day." A reporter asked people who were streaming into the hall: "Why have you come to hear Alan Walker?" He tabulated the answers and discovered that most of those questioned believed that Australia and the world needed something and that Mr. Walker seemed to have the answer. About 30 per cent said they had come "because Mr. Walker is a brilliant orator, and explains religion in simple terms." Ten per cent said: "Mr. Walker is so popular I just had to hear him." Another 10 per cent replied: "Just curiosity." The mission will carry its program into the community life of city and country on a nationwide basis. It has had strong support from businessmen, who have put up the money for radio time and advertising. Melbourne now is responding as Brisbane did, and Sydney will be next. The mission closes Sept. 30.

Political Scandals Are Revealed

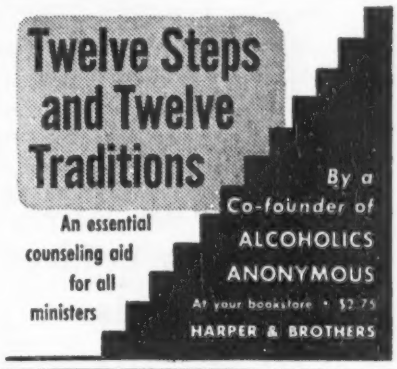
"Parliaments in Australia are fast losing the respect of the people," the Anglican bishop of Canberra said recently. The *Anglican* comments that this is a considerable understatement. In New South Wales and Victoria, our most populous and influential states, commissions of inquiry have uncovered deplorably low standards of public morality involving corruption and chicanery that should shock the public. "Perhaps the worst thing of all is that people are beginning to take such things as they take the weather," said the bishop. He went on to speak of the "blight" which appears to have fallen on the Australian Labor party, which in the past has done much for this country. Neither party is free from blame, but Labor members have been so mixed up in major political scandals that many people are publicly resigning from the party. It is further weakened by a factional fight between a right wing led by Roman Catholics and a left wing led by near-Communists. Nevertheless, its excellent party and trades union organization enables it to control five out of six state governments.

Another State Lottery Proposal Stirs Church Opposition

Government lotteries in several Australian states extract huge sums from a not unwilling public, and have come to be commonly regarded as a kind of painless taxation. Up to now Victoria has been free from such lotteries, but the Labor government there has announced its intention of introducing one for the purpose of financing public hospitals. Churchmen have put up a vigorous fight and have so aroused the public that newspapers which at first supported the lottery proposal are changing their tune. Roman Catholic Archbishop Daniel Mannix stands for once with other church leaders. He says the effect of such a lottery would be further to impoverish the poorer members of the community. The Victorian government is trying to conciliate the Roman Catholics by offers of state aid to their schools. It is expected that a bill to authorize the lottery will be introduced in the next Victoria parliament.

Pastor Criticized for Censuring Big Profits

Presbyterian Pastor Gordon Powell of Sydney is often in the headlines, and his church is one of the few which are crowded for midweek as well as Sunday services. Like Alan Walker, he applies Christianity to our social and economic problems. Re-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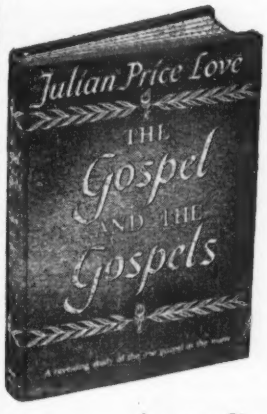

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cently he raised a controversy by comments on General Motors-Holden's annual net profit of more than $8 million. This company has been given exceptionally favorable consideration by the federal government to enable it to manufacture an all-Australian automobile. It has produced an excellent car, given a great deal of employment and paid a lot in taxes. Gordon Powell commended the company's efficiency, but maintained that instead of showing such a big profit it should have reduced the price of its cars and thus helped to solve the country's difficult transport problem. He said that such high rates of private profit help the growth of communism. There followed a spate of letters in the press, expressing indignation that a clergyman should presume to "interfere with big business." But Australian churchmen are increasingly demanding the right to apply the Christian ethic to politics, business and all the other affairs of life.

And So Forth

Largely because of lack of housing and employment, many migrants (especially British) are leaving this country after a short stay. Of 18,461 Britons who entered Australia in the past six months, 12,567 have left permanently for other British lands.

The continued exclusion of Britain from ANZUS talks is vexing to many Australians. The ANZUS pact provides for regular conference among Australia, New Zealand and the United States with regard to south Pacific defense problems.

Two by-elections have just been held which indicate that the wave of unpopularity which almost engulfed the Menzies federal government in the senate elections last May is receding a little. The government is expected to reduce taxation and increase pensions in its budget next month, in order to strengthen its position before next year's elections.

This correspondent has been elected to a one-year term as moderator of the Presbyterian Church of Australia's General Assembly. FRANK HANLIN.

Protestant Sailors Aid Puerto Rican Students

As the first of a series of contributions to be made to a special student loan fund by the Protestant congregation of the U.S. naval station at San Juan, Puerto Rico, $400 has been turned over to the University of Puerto Rico and the Evangelical Seminary at Río Piedras. The fund will benefit needy students at the two institutions.

Newman Clubs Hear Report on Catholic Enrollment

Two out of every three Roman Catholics attending American institutions of higher learning are enrolled in non-Catholic colleges and universities, Religious News Service reports. The figures are given in a report made to the 39th annual convention of the Newman Club Federation, held in Minneapolis. Some 170,000 students (including non-Catholics) are enrolled in Catholic colleges, 320,000 Catholics in other institutions. The report reveals that 46 priest-chaplains work with Catholic students on non-Catholic campuses; about 450 give part of their time to such work.

Chilean Hierarchy Calls for Priests

Appeals to Catholic Youth to Prepare to Fill the 4,000 Posts Needed if People Are to Be Served

SANTIAGO, CHILE, Sept. 3.—Chile's Roman Catholic hierarchy has launched a campaign to recruit young men for the priesthood. It is sending representatives into the Catholic schools to make personal appeals to youth. It has distributed to the schools large posters reading: "The Roman Catholic Church needs 4,000 priests. Meanwhile, 3,000 Protestant pastors will be coming to Chile. What will youth do about this?" In an excellently printed folder the hierarchy sets forth the need for more priests and states: "Materialism and Protestantism are making powerful headway in Chilean life and thought. Our land is in peril, and the church weeps over the loss of so many souls." Noting the title of the folder, "Who Will Lead an Abandoned People to God?" some observers remark that it is strange that after 400 years of unhampered Roman Catholic oversight the people of Chile are still "abandoned."

Cardinal Caro Appeals for Priesthood Candidates

In a recent episcopal letter addressed to the country's Roman Catholic youth, Cardinal Caro points out that in Santiago alone over 500,000 people are "practically abandoned" because there are no priests to serve them, and that each year the number of priests declines while the population increases. He says that 6,000 priests are needed for Chile's 6 million people, but there are only 2,000 in the whole country. "We need 4,000 more for the sake of the more than half of our citizens who lack proper religious care," he says. The cardinal urges Catholic parents to send their sons to the lower seminary in Santiago, so that the priestly vocation may be awakened among them. They can then go on to the higher seminary. Even if they show no inclination for the priesthood, they will get a "solid Christian education" in the lower seminary. Cardinal Caro concludes by appealing for 100 million prayers to the Virgin Mary to ask her help in fostering vocations for the priesthood. These prayers, he suggests, should be offered during November, the centennial of Santiago's first "month" dedicated to Mary.

Young Priest Evaluates Catholicism in Chile

The preoccupation of the hierarchy with the problems of the priesthood is reflected in the attitude of able priests serving local parishes. In a popularly written book, *Chilean Catholicism,* Humberto Muñoz, a young priest, discusses the needs and problems faced by seminary graduates as they undertake their first parish work. He says one of the greatest evils they must combat is "externalism" in the religious life of Catholics. He quotes the common saying that the Spanish conquerors left three sacraments in Chile: baptism, confirmation and "processions." Speaking of the influence of Protestantism, he says that during

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the early period of colonization the depredations of English Protestants who sacked our ports, being of material nature, were as nothing compared to the immense harm inflicted on Chile's faith and spiritual life by Protestant missionaries today. Muñoz deplores the fact that the government permits the Salvation Army to take a yearly national collection to support its program, while it denies Catholic Action a similar privilege. "If a strong Catholic reaction does not set in, great masses of Catholics from the working and middle classes will be lost to the church," he declares.

Muñoz's Answer to Protestantism: Catholic Spiritual Revival

Muñoz insists that Catholics must recognize that there are positive elements in Protestantism. He says that many Catholics whose moral life is very "low" give up drinking and other bad habits when they join Protestant congregations. "They have had the idea that they could never obtain such practical blessings in the Catholic fold," he says. "I know Catholics who, when they become Protestants, experience the immense revelation and joy of knowing that God is a living reality. In Protestant street preaching, many Catholics discover the life of the spirit and the meaning of spiritual renovation for the first time—things they should have gained in their own church."

Sees Latin as Bar To Understanding

Muñoz bewails Catholics' "shameful ignorance" of the Bible. "At the time of the Counterreformation in Europe, it was deemed necessary to restrict reading of the Bible," he says. "Today, under different circumstances, it is absolutely necessary to get it into people's hands." He declares that Catholics stay away from religious ceremonies, particularly the mass, because they do not understand them; they prefer processions, which they do understand and in which they can participate. "I am convinced that the Latin language is a wall separating priest from people," he says. "Protestant worship, while inferior to our liturgy, attracts our people because they can understand and take part in it. . . . If we Catholics were to promote a spiritual revival that led to Bible-reading and made our worship more understandable, our people would not need to go to the Protestant churches to beg for spiritual food. They would learn in their own churches to worship the Lord in spirit and truth—a far cry from our present exaggerated devotion to the dead and to the saints. Protestantism today represents a peril from which we cannot free ourselves unless we improve our own spiritual life."

And So Forth

After 14 years as United States ambassador to Chile, Claude G. Bowers has left for home. Before leaving, he was honored by tributes from the government, from prominent leaders of national life and political thought, and from workers' organizations. Mr. Bowers served longer than any other diplomat in Chile.

The government ministry of information announces that it has conclusive evidence that the Soviet Cominform's bureau for South America is operating in Chile.

PEDRO ZOTTELE.

Refuses to Ban Nuns' Teaching

Kentucky Attorney General Turns Down Request to Act on Sectarianism in State's Public Schools

HUNTINGTON, W. VA., Sept. 9.—Kentucky's attorney general, J. D. Buckman, Jr., has declined to institute legal proceedings against counties in which Roman Catholic nuns teach in the public schools. (See The Christian Century for Aug. 12, p. 922.) Buckman's refusal was in reply to an appeal for such action from Eugene Siler, Williamsburg attorney and former judge, who is the present moderator of the general association of Kentucky Baptists. Siler has charged not only that the nuns wear their habit while teaching, but that the Catholic catechism is either taught or made available to children of all faiths in the public schools of the four counties. He urged Buckman to file a lawsuit enjoining the state treasurer from sending public school money to these districts until the violations of the principle of separation of church and state are corrected. (Siler is a member of the recently organized free public schools committee, an affiliate of Protestants and Other Americans United for Separation of Church and State.) In rejecting Siler's request to initiate court action, the attorney general said the charges were not sufficiently supported by concrete evidence and had not been called to his attention by the state board of education or by the school board of any of the counties named.

Catholic Bishop Says Protestants Should Put Own House in Order

Meanwhile the *Record,* official newspaper of the Roman Catholic archdiocese of Louisville, got into the rapidly developing controversy by suggesting that an inquiry be made into the employment of Protestant ministers as public officials. Its editorial demanded that the Protestant free public schools committee demonstrate its sincerity in the church-state separation issue by requesting court rulings on: (1) the legality of ministers' being paid salaries from tax funds to serve as chaplains of various county and state institutions; (2) the legality of ordained or licensed ministers' being employed in the state department of education, holding any elective office or serving as teachers in public schools or as members of local school boards; (3) the legality of a teacher in the public schools wearing any ring, pin or button indicating membership in any religious, quasireligious or fraternal organization. The editorial also suggested that the Protestant committee look into the propriety of conducting public school baccalaureate ceremonies in Protestant churches, or of renting public property, such as a county armory, civic auditorium or high school gymnasium, for use in Protestant revivals or rallies.

(Tomlinson) Church of God Celebrates Jubilee

Claiming to have achieved a numerical growth of "from 15 to 50 million in 50

years," the Church of God which has world headquarters in Queens, N. Y., held its golden jubilee general assembly recently at Scottsville, Ky. Bishop Homer A. Tomlinson, general overseer, declared that he seeks unification of all branches of the church. Deploring the many dissensions and divisions in the Church of God movement during the last half-century, Bishop Willie I. Bass of Fayetteville, N. C., said: "We've gone 2,000 different ways, breaking over doctrines and properties. An enemy has been working among us, sowing discord." He said, however, that in spite of schism the movement is making definite progress, for the arguments and divisions have produced sincere soul-searching. The delegates went on record authorizing initiation of court procedures to recover certain properties that had been taken from them temporarily by "false leaders." The holiness movement was acclaimed as the "only new church movement arising in the 20th century." It was stated that the assemblies of God have constituted the fastest-growing religious body in the nation in recent years, and that there are at least 200 religious groups and 25,000 churches in the U.S. bearing the name "Church of God." The sect was described as a haven for those who are "economically less fortunate, enthusiastic in worship, Pentecostal in belief and perfectionist in doctrine."

Kentucky Methodists Affirm Confidence in Oxnam

Meeting at Richmond in their 133rd annual session, Kentucky conference Methodists representing 386 churches went on record heartily commending Pres. Eisenhower for his "forthright and courageous defense of Protestant ministers." Their resolution affirmed the conference's confidence in the "patriotism and loyalty to the American government of the bishops and ministers of our church in general, and the loyalty of Bishop G. Bromley Oxnam in particular." A feature of the meeting was a special service commemorating John Wesley's birth 250 years ago. Presiding Bishop William T. Watkins, an authority on Wesley and author of *Out of Aldersgate,* spoke of the contribution of the founder of the denomination and of the progress of Methodism. The delegates were informed that the campaign to raise $450,000 for the conference's three colleges succeeded.

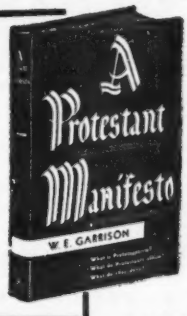
Wheeling's Interdenominational Vesper Services Outstanding

An outstanding interdenominational institution in West Virginia is the Oglebay Park vespers sponsored as a cooperative enterprise by the Protestant churches of Wheeling. Services are conducted Sunday evenings during July and August in an amphitheater seating 2,500. Choral groups from West Virginia and neighboring states furnish special music. The guest speakers on the 1953 schedule were Chaplain Charles I. Carpenter of Washington, D. C., Franklin Clark Fry of New York city, Chester A. McPheeters of Detroit, Charles Clayton Morrison of Chicago, John T. Peters of New York city, Addison H. Leitch of Pittsburgh, Charles P. Taft of Cincinnati, and this correspondent.

And So Forth

Ordering attorneys to prepare a judgment dismissing a test suit, Judge Stuart

from our great Protestant heritage . . .



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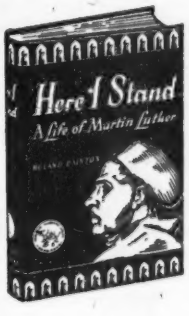

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Lampe has upheld Louisville's regulation requiring racial segregation in the city's parks.

The Presbyterian, U.S.A., Board of National Missions has acquired a chapel-on-wheels to serve the religious needs of the mushrooming trailer camp communities near the Paducah, Ky., defense plant area.

More than 800 pupils are enrolled in seven Protestant parochial schools—elementary and high—in Louisville. Sponsoring denominations include Church of Christ, Baptist, Lutheran and Seventh-Day Adventist. J. MAURICE TRIMMER.

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Urge Indonesian Christian Vote

Triennial Protestant Assembly Calls for Participation in Coming Elections, Debates Closer Church Unity

DJAKARTA, INDONESIA, Aug. 21.—Delegates to the second assembly of the National Council of Churches of Indonesia [see The Christian Century for Aug. 26, p. 968] generally agreed that the 10 days of fellowship and discussion on matters of life and faith helped develop mutual trust among the Protestants of the nation. They represented 2½ million members of 28 of the 30 Protestant churches here. The assembly sent a letter to the churches on the coming parliamentary elections, urging Christians to acquaint themselves with the issues, develop a Christian attitude toward them, exercise their franchise, and support candidates who will strive for the "proper development" of the entire nation so that human rights, including those of the Christian community, will be upheld. The assembly called for incorporation into the nation's constitution of Article 18 of the Declaration of Human Rights, and urged that boundaries be fixed defining the prerogatives of church and state. (Muslims would prefer that those boundaries be flexible.)

Look Toward Eventual Union of Churches

Major internal problem faced by the assembly was definition of its attitude toward union of the churches which compose the National Council. The constituent assembly of 1950 defined the council's purpose as establishment of a united church of Christ in Indonesia. The majority of the constituent bodies are Reformed, but there are also Free Reformed (Gereformeerde), Methodist and Mennonite groups, besides the Batak Church, which has Lutheran as well as Reformed elements. This assembly stated that the unity "which has already been so vitally experienced by the churches" should take on more concrete form as soon as possible. It set up three committees to study faith and order, life and work, and nontheological factors which impede union. They are to report at the next assembly, three years hence.

Approve Work of Missionary Cooperation

The assembly approved the work of the national missionary commission, which since 1950 has developed a policy on occupation of new mission fields and has dealt with ideologies and movements that confront the churches. The commission provides a meeting place for foreign mission workers and Indonesian churchmen as they approach the Christian task in this new nation. (Missionary societies are not eligible for membership in the National Council of Churches.) The assembly expressed the hope that a united theological faculty can be organized by next March. Establishment of the faculty would mean that the Theological College in Djakarta, which has been operated by a private committee since 1934, would be dissolved. The assembly recommended that the churches give "material and moral aid" to the new Christian University of Indonesia opening Oct. 1, so it can become a means of strengthening the Christian witness in Indonesia by training community leadership and stimulating the development of culture and science.

Begin Work on Buildings For Makassar School

Rector H. Bergema of Makassar reports that work has begun on a new plant for the union theological school in eastern Indonesia. A dormitory for 126 students, a classroom building, a chapel and faculty residences are to be erected on 21,000 square meters of land. They should be ready for occupancy by March 1954. The school expects to enroll students from the Protestant churches of Minahasa, Kalimanten (Borneo), Timor, Bali and Ambon. Most of the funds for the new buildings were raised by the churches of Holland and the United States. Twenty-four students graduated in May from the school's So'e (Timor) branch, and only 24 remain in the temporary quarters at Makassar.

Rural Mid-Java Church Seeks Way to Support Itself

Since 1942 the 100 congregations of the Church of Mid-Java have striven to be self-supporting, but only 10 have managed to succeed. The others depend largely on contributions made by the mission center of the Free Reformed Church in Holland. The 32,000 baptized members of the Mid-Java church are mostly farmers. They have been trying to improve their situation by rural reconstruction. An economist and sociologist, working under a synod committee on economic reconstruction, has been helping them develop agriculture, home industry and trade, at the same time carrying the gospel to working people and the labor unions. This undertaking, however, has been stopped since the government has begun similar work. The area is overpopulated, so there is not enough land for the people to support themselves by farming alone. Now the synod committee on economic reconstruction has set up a nonprofit corporation which will buy farm products at harvesttime and hold them for better prices. The church has appealed to U.S. churches for aid in this project, and is asking for the service of an expert in home industries who can help the congregations exploit available raw materials.

Press Not Hopeful of Results From New Cabinet

The nation's press generally puts a low estimate on the chances for success of the new cabinet formed by Mr. Wongsonegoro through a coalition of smaller political parties. [See The Christian Century for Aug. 26, p. 968.] The formateur, who is also vice-premier, has replied to critics who charge that the new government is leftist, but he has not dispelled fears that they are right. It is now known that Dr. J. Leimena of the Parkindo (Protestant) party was invited to serve in the cabinet as minister of health or in a personal capacity (he has served in every cabinet but one). The Parkindo party, however, decided that he should not do so. During the mid-August celebration of Indonesia's eighth year of independence, Pres. Soekarno addressed the 75 million Indonesians over the radio.

Twice he proclaimed Indonesia's opposition to colonialism, and scored French and British imperialism in Indo-China and Malaya. He omitted any mention of Russia's neo-colonialism in eastern Europe, China or North Korea. His speech again demonstrated that the specter of Western exploitation lies heavily over the life and thought of Asian peoples, while Russia's record is not so well known as her promises. Pres. Soekarno concluded by proclaiming Indonesia's ability to make the necessary adjustments to conflicting world ideologies.

Indonesians Desire Education

The National Council of Churches' Christian literature society, organized just over three years ago, announces a turnover in its stock last year of $35,000. Figures for the first seven months of this year show an increase of $1,000 a month over last year's record. The society has published 94 titles, some in editions of 50,000 and some running up to 562 pages. It publishes only in the Indonesian language; books in regional tongues are issued by the churches which use them. . . . Although standards of the Indonesian schools have had to be lowered because of the shortage of teachers, books and equipment, the people recognize that in their great effort to "lift themselves by their bootstraps" their country's educational base must be broadened. The ministry of education has just announced that at the end of 1952 a total of 860 secondary schools were in operation, as compared with 143 during the colonial period.

Australia Subsidizes Mission Work in South Pacific

In a message to the annual conference between the (Australian) administration of Papua and New Guinea and representatives of the Christian missionary bodies, Paul Hasluck, Australia's minister for territories, expressed his government's desire to cooperate even more closely with the mission bodies. He said the two groups' social betterment aims are parallel. Recognizing the missions' supplementary efforts in health and social services, the government subsidizes their work. For the year 1952-53 this subsidy will total $1 million, as compared with $150,000 for 1946-47. In addition, the government is building hospitals and a school to be operated by missions, grants subsidies up to $1,400 annually to teachers and up to $1,820 for physicians, and provides health and educational services and equipment when they are needed.

Protests Recruiting Of Native Labor

Writing in the *Sydney Morning Herald,* E. E. V. Collocott, an Australian minister, recently protested against the recruiting of natives from the Gilbert and Ellice islands to work on the coconut plantations of the Fanning and Washington atolls. He said much harm is done by taking rural people to commercial environments under what are practically indentured labor contracts. The *Pacific Islands Monthly* took Collocott to task for his remarks, saying the practice has been going on for years without dire results. It added: "Probably there is no more mischievous influence in island affairs

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today than this irresponsible element—the retired missionary newspaper-letter writer."

Sees Mau Mau Parallel In Oceania

Writing in *Australia's Neighbors,* publication of the Australian Institute of International Affairs, E. W. P. Chinnery points out similarities between religious cults in Kenya, Africa, and Oceania. He says Kenya's Mau Mau, "Cult of the Spirit," and "Cult of Jesus Christ" have counterparts in New Guinea. In both areas, he notes, the life of the people has been disturbed by rapid expansion of government, missionary, commercial, agricultural and industrial developments. He warns against letting authority in Oceania fall even temporarily into the hands of "self-appointed native prophets claiming divine authority."

And So Forth

Writing in a Brisbane journal, W. T. Phillips, a Methodist minister, urges the Queensland returned soldiers' league to reconsider its motion calling on the Australian government to prevent Indonesian infiltration into New Guinea. Defending Indonesia's claim to that part of the island known as Irian, he points out that the 75 million Indonesians, with their newly won freedom, are naturally very sensitive about Holland's continued rule of that territory.

The London Missionary Society's ship John Williams, wrecked on reefs off western Samoa five years ago, stood upright until a few weeks ago, when storms broke down the aft section and moved it 200 yards away.

After five years of reporting to The Christian Century from southeast Asia, this correspondent is now on his way to the United States to present to mission boards, churches and other groups the challenge and opportunity in Indonesia, whose 2½ million Protestants are little known to American Christians. Those interested in such a personal presentation may correspond with him at 156 Fifth Ave., New York 10, N. Y.

WINBURN T. THOMAS.

Grant Aids Mennonites

Philanthropic Efforts of Three Groups Benefit from $1 Million Estate

KITCHENER, ONT., Sept. 2.—Arrangements for handling an estate expected to bring a substantial annual income to three American Mennonite bodies were made at the biennial meeting here of the Mennonite General Conference. The $1 million estate —in Kansas wheatland, South American grassland, Oklahoma oil lands, cash and bonds—was left by the late J. A. Schowalter of Newton, Kan., to the General Conference Mennonite Church, the Church of God in Christ (Mennonite) and the Mennonite General Conference.

For the next five years, income from the estate will go to the Mennonite Central Committee, foreign relief agency for most American Mennonite groups. Then, under terms of the will, income may be used to support needy Mennonite ministers and missionaries; make loans to young ministerial and missionary candidates; support

Christian agricultural schools, orphanages and other charitable institutions; promote world peace; or conduct emergency relief and rehabilitation programs. The estate will be administered by the Schowalter Foundation, comprising representatives of the three church groups.

Some 4,000 persons attended the meetings here, about 200 being official delegates from 25 U.S. states, several Canadian provinces, India, South Africa and Argentina. A. J. Metzler of Scottdale, Pa., was elected moderator to succeed Paul Mininger of Goshen, Ind. Clarence J. Ramer of Duchess, Alta., was elected assistant moderator. (R.N.S.)

Danish Lutheran Church Votes Name Change

At its 76th annual convention in Des Moines, the Danish Evangelical Lutheran Church of America voted 400-100 to change its name to "American Evangelical Lutheran Church," Religious News Service reports. A spokesman for the denomination said the change was necessary because "more and more of our members have nationality backgrounds other than Danish."

Yugoslav Bishops Flee After Mob Threats

In the face of threats from a Communist mob, a Roman Catholic bishop and two Serbian Orthodox prelates recently fled from their dioceses in Bosnia (Yugoslavia), Religious News Service reports.

Sponsor Series of Lutheran Seminars

The American Lutheran Conference is sponsoring 55 one-day "Lutheran Seminars" throughout the U.S. and Canada from late September to early November. Twenty-four speakers from six Lutheran bodies will address this eighth biennial session of the seminars.

Cumberland Presbyterians Extend Nonsegregation

The General Assembly of the Cumberland Presbyterian Church, meeting recently in Gadsden, Ala., voted to admit Negro students to its theological seminary at McKenzie, Tenn.

Interchurch Aid Needed in Quake-Devastated Greece

Following a visit to the Greek islands devastated by the recent earthquake, M. C. King, World Council of Churches field representative in Greece, reports that after emergency material relief needs of the people have been met, a tremendous job of rehabilitation will have to be done. Not one church on the islands remains standing, and an urgent request has been made for at least $77,000 to erect 14 prefabricated huts to serve as temporary places of worship. It is hoped that this sum can be provided by special contributions through the denominations to the World Council, or directly to Church World Service, designated for church buildings in Greece. Mr. King was accompanied on his inspection tour by Prof. Hamilcar Alivisatos of the Greek Orthodox Church, whose home town on the island of Cephalonia was one of the many almost completely leveled by the temblor. It is estimated that the earthquakes left 120,000 people homeless and 10,000 injured. Of great help in meeting their immediate needs were the supplies which Church World Service was able to divert at once to the islands (see The Christian Century for Sept. 2, p. 981). Sailors from British, Greek and U.S. warships, along with Red Cross teams, arrived almost immediately to assist in rescue work and demolition of weakened srtuctures.

The Church Roll

John Curtis Stacy, 22, of New Springfield, Ohio, was elected president of the Luther League of America at its 58th missionary convention attended by 2,000 delegates in Oxford, Ohio, in mid-August. Stacy is the youngest man ever to head this United Lutheran organization.

George W. Schroeder, executive secretary of the Southern Baptist Convention's brotherhood commission, gave a series of six lectures at the second annual laymen's conference held at the Baptist seminary in Zurich, Switzerland, in July.

George P. Howard, Protestant expert on Latin American affairs, has concluded a series of coast-to-coast speaking engagements under the auspices of the National Council of Churches' committee on cooperation in Latin America. On Aug. 15 he and Mrs. Howard sailed for their home in Montevideo, Uruguay, from which city Dr. Howard will work as a "free lance" Protestant missionary in a number of Latin American countries.

Frank C. Laubach, literacy expert, has returned from 10 months' work with India's village development program to speak in some 30 U.S. cities under auspices of the Committee on World Literacy and Christian Literature and World Literacy, Inc. The series will continue until early in January.

Rabbi Norman Salit, a practicing attorney of Lawrence, N. Y., has been elected president of the Synagogue Council of America, Religious News Service reports. The council, which represents Orthodox, Conservative and Reform Judaism in this country, explains: "Although a duly ordained minister, holder of a pulpit for many years, [Dr. Salit] has reverted to the ancient Jewish tradition of declining to make his livelihood through his rabbinical activities."

Emily S. Vedanayagam of the Tamil Evangelical Lutheran Church has become the first Indian woman to qualify as a Lutheran missionary. She was commissioned July 11 by Bishop Johannes Sandegren of Tranquebar.

Robert E. Hargis, American Baptist navy chaplain (lt., j.g.), was named winner of the sermon contest conducted by the General Commission on Chaplains, Religious News Service reports. His entry was titled "The Great Doors of a Young Man's Life."

Arne Fjellbu, Jr., son of the bishop of Trondheim, Norway, has been appointed senior representative of Lutheran World Service in Latin America. For several years a member of L.W.F. refugee service staffs in Germany, Mr. Fjellbu will organize reception and resettlement of European refugees in cooperation with Lutheran churches in Latin America.

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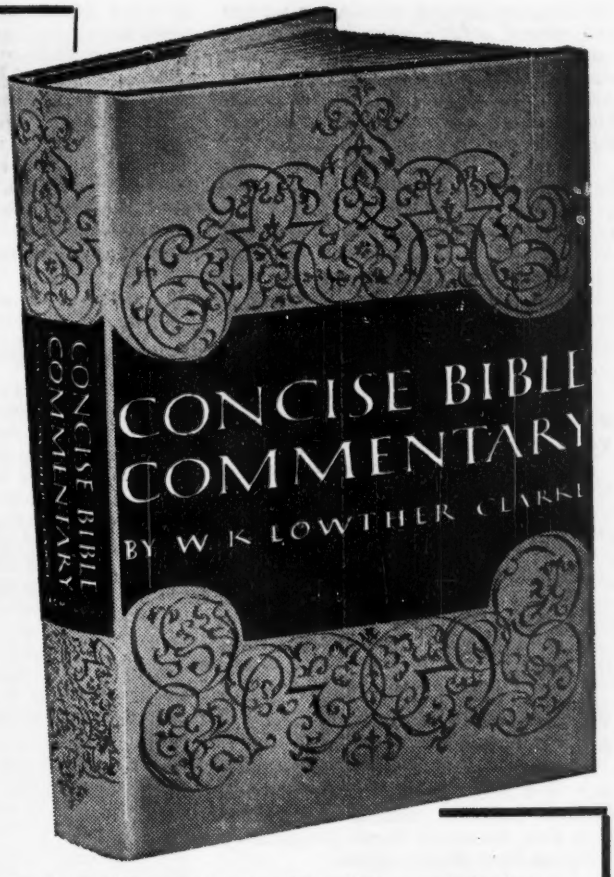

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